



NEUR!
Jeffrey
Weeks
on sex and
the Victorians

THE
BODY
POLITIC

No 119
OCTOBER 1985
\$2.50

AN
ENDER

LESBIAN
BUT HOW TO... wonders
what it means

CAUGHT

Two police officers thought
they were just beating up
another queer. But this one
just stood— in court

COMING

There's a lot happening
in October

BACIS AND
CHAINS

Andrew Alty and
Howard Lester bring their
new play to Toronto—
and the Go-Go Boys
to Victoria

Coming

*The Body Politic's
highlights of what's
happening in
October*

IN TORONTO

● **David Hockney.** An exhibition of photographic collages at Jane Corkin Gallery, 144 Front St W, Suite 620. Sept 14-Oct 8. Gallery hours: Tues-Sat, 10-5.

● **Homo Hop.** Gays and lesbians at the University of Toronto return to Trinity College to hold their first dance of the season. Saturday Oct 5, 9pm. The Buttery, Trinity College, 15 Devonshire Place (just south of Varsity Stadium.) Admission: \$5/\$4 students. All welcome. Call 923-GAYS (4297) for more details.

● **The Zodiac Dances.** Presented by Sharon Flannigan, Lyn Crush, the Lesbian Mother's Defence Fund and "The S19." Good music, dancing, food and entertainment. Oct 5 at the 519 Church St Community Centre. Advance tickets: \$5, at Glad Day



IN TORONTO: Christopher Isherwood talking to Bob Holman, Don Bachardy. From David Hockney's photo show at the Jane Corkin Gallery, Sept 14 to Oct 8.

Book Shop, 598A Yonge St and the reception desk of the S19. This dance is a fundraiser for the Centre and may become a monthly alternative to the bar scene.

● **Ladies Against Women.** Returning for another session of consciousness lowering, courtesy of Ground Zero Productions. Oct 9-13, Studio Theatre, York Quay Centre, Harbourfront. Performance times: Wed-Fri at 8:30pm, Sat at 7 & 10, Sun at 2 & 8:30. Tickets range from \$6-\$10. Available from

BASS(698-2277.) The Ladies are also performing at St Paul's Centre, Avenue Rd south of Dupont St, Oct 25, 26 & 27 at 8:30. Advance tickets: \$7, available from Ground Zero, 296 Brunswick Ave, Toronto ON M5S 2M7.

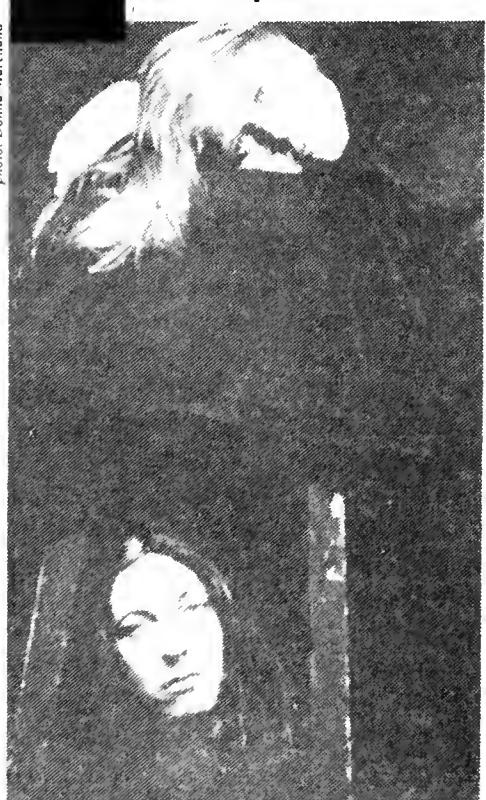
● **International Women's Playreadings.** Oct 21-Nov 3 at The Theatre Centre, 296 Brunswick Ave. A series of readings from plays by women about Freud, Nazism and pornography. For details, call Nightwood Theatre, 961-7202.

● **She-Devils of Niagara.** "What's life without sex?...and whose sex is it anyway?" It's 1998 in Niagara Falls and everybody's gone Mock Male, (that's the law under Monogender), so the three scientists from Outer Space have to get jobs performing as men in a sleazy club beside the Falls. In their spare time, they work on inventing a new set of sexes in their secret lab. Featuring lip-synch songs by Paul Anka, Motorhead and Marvin Gaye among others. At The Factory Theatre, 125 Bathurst St at Adelaide. Previews Oct 1-8. Opens Oct 9. Tues-Fri at 8, Sat at 5:30 & 9pm, Sun at 2pm. Tickets: \$6-\$15. Box office: 864-9971. "Warning: Artificial Nudity."

● **Penelope.** A workshop production of a reinterpretation of Homer's *Ulysses* by Nightwood Theatre, with poetry by Margaret Atwood. October 1-6, at The Theatre Centre, 296 Brunswick Ave.

● **Through The Leaves.** A new translation of West German playwright Franz Xaver Kroetz's award-winning work, directed

IN TORONTO: Cynthia Grant and Peggy Sample in Penelope.



IN TORONTO: What's life without sex? The Clichettes in She-Devils of Niagara, opening Oct 9 at the Factory Theatre.





photo courtesy of the Jane Corbin Gallery



photo: William Denon

IN TORONTO: David Sereda plays at the Holiday October 11 and 12, and at the El Mocambo, October 25.

● **Sex and Violence.** During its 20th anniversary season, CBC Radio's **Ideas** confronts that perennial duo: sex and violence. Modern moral panic, set in its historical and media context. The first programme in the series is Oct 31 at 9:05 pm, 9:35 in Newfoundland. Mon-Fri, Radio 84.

● **International Author's Festival.** Oct 18-26 at Harbourfront. James Baldwin, author of **Giovanni's Room** a classic 1956 novel about homosexuality, and other major American novels will read Oct 18 at 8pm. Readings are in the Premiere Dance Theatre. Tickets: \$6 weeknights, \$8 weekends. Pass for all readings, \$50. For tickets, call BASS or the Harbourfront Box Office, 364-5665.

● **Fruit Cocktail.** Remember the excitement when Toronto's first all-gay revue extravaganza played to a packed 1300-seat audience for two nights? Well, the cast of hundreds is back with all-new material and sets for four shows this time. At the Ryerson Theatre, Sep 27 & 28 at 8pm, Sep 29 at 2pm & 8pm. All tickets are \$15. Available at Ryerson Theatre Box Office, Glad Day and the Toronto Women's Bookstore.

● **A celebration of the life of James Fraser.** James Fraser, an archivist active in the life of this community for many years, died earlier this year in Vancouver while a student at the University of British Columbia. On October 16th, James' friends will be hosting a celebration of his life at the Market Gallery, South St Lawrence Market, 95 Front St East at Jarvis, at 7:30pm. All are welcome. Those wishing to contribute edibles or potables are invited to contact Linda Price at the City of Toronto Archives, 947-7483. Con-

feminist context, exploring the commonalities and differences of our sexual/affectional preferences and moving us towards a sexual expression consistent with our feminism." Organized by Side by Side, a non-profit feminist resource group. Lectures include: Susan G Cole, co-founder of **Broadside**, asking "Is there sex after Feminism?"; Connie Clement, feminist health activist and a managing editor of **Healthsharing** on "Doing it right! Who defines our sexuality?"; JoAnn Loulan, author of **Lesbian Sex** and licensed family counsellor who works primarily with lesbians on "Sex oppression, redefinition and celebration: uppity women unity!" All three speakers will participate in a panel "Future Visions: Where do we go from here?" For more information, call Side by Side at 626-5465.

● **Tour of the Star's Home.** Komedienne/Bon-viveuse Sheila Gostick gives her last known Toronto performance.... The "hovel", the Big House, a piece of his & hers

by Larry Lillo. The discordant love story of Marthe, middle-aged proprietor of a butcher shop, and the abusive man with whom she forms a relationship. Toronto Free Theatre, 26 Berkeley St, Toronto. Previews Oct 9-15. Opens Oct 16, 7:30, Theatre Upstairs. All other performances Tues-Fri at 8, Sat at 4:30 & 6:30, Sun at 2pm. Preview tickets: \$6. Regular tickets: \$9-\$12. Sunday matinée: pay-what-you-can. Tickets from BASS or TFT box office, 26 Berkeley St, 368-2856.

● **David Sereda.** Appearing Oct 11 & 12 at the Holiday Tavern, 621 Queen St W (at Bathurst). Also, Upstairs at the El Mocambo, Fri Oct 25. Tickets available at the door for all shows.

● **St Matthew's Passion.** The Toronto Symphony's first performance of Bach's beautiful work since 1968. Featuring Maureen Forrester, Edith Wiens, Howard Crook, Gary Relyea (Bass to be announced.) with the Mendelssohn Choir and the Toronto Children's Chorus. Oct 2, 3 & 5 at Roy Thompson Hall, 8pm. Tickets: \$12-\$27.50

● **Jane Siberry.** In concert at Massey Hall, Oct 25 with a new show.

● **Freedom to Read Week.** The theme for 1985 is "Open Books — Open Minds," focussing on censorship as it affects schools and libraries. Oct 6-13. Sponsored by the Freedom of Expression Committee of the Book and Periodical Development Council, financially supported by the Canada Council. Watch upcoming issues of **Xtra!** for details of special events during Freedom to Read Week.

tributions in James' memory are invited to the James Fraser Memorial Fund, a scholarship fund for students in the Archival Science Programme at the University of British Columbia, and/or to the Canadian Gay Archives. Tax receipts are available for both.

● **Bratty and the Babysitters.** At Lee's Palace, 529 Bloor St W, just east of Bathurst St. Sep 26, 27 & 28. Cover charge \$3. Huge sunken dance floor with room for more than 100 people to do the **Soca Jam**.

● **Coming Together: a women's sexuality conference.** Oct 4, 5 and 6. Lectures, discussions and workshops aimed at "affirming and strengthening our sexuality in a

story built in 1877, is being sacrificed to Toronto's condo-mongers. See the Badman! Did Voodoo on the doorstep turn him into a Christian? Your intimate (15 voyeurs per show), tear-filled tour includes the opportunity to purchase all the star's worldly goods. This is a once-only offer. (Sheila never has guests.) Soon this hotbed of comedic crime will be squashed by the BoyDome Hoser Depot and Jacuzzi Hotel for Wealthy Robotoids. Showtours: Oct 3, 4 & 5 at 7 and 8:30 pm. Sunday Oct 6, matinée 3pm. Admission: \$9.99, includes chintzy souvenir. Call

THE BODY Politc

"The liberation of homosexuals can only be the work of homosexuals themselves."
• Kurt Hiller, 1921

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MORE TO COME!

• In Xtra! TBP's Toronto paper.

What's on and what's up in the city — movies, plays, concerts, bar-nights, dances, and just about everything else!

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IN TORONTO: Hey TO! You won't have me to laff at anymore! Sheila Gostick forced to vacate planet, gives her last known Toronto performance Oct 3-5.

596-6863 for reservations. For shopping sans show, visit the **Very Moving Sale** Sat & Sun, Oct 5 & 6, 12 & 13. Call 596-6863 for the address.

● **Drag Queens on Trial.** A melodramatic sexual-political farce by Sky Gilbert. Starring three provocative drag queens who must live "by the skin of their spike heels." Previews Oct 8-16. Runs Oct 17-Nov 3 at The Toronto Cinema, 677 Bloor St W. Tickets: \$5 preview, \$7 Tues-Thurs, \$9 Fri-Sat. Sunday matinée, 2:30pm, pay-what-you-can.

For the latest information on what's going on in Toronto, call 923-GAYS (923-4297), or pick up a copy of **Xtra!**, published twice a month by the people at **The Body Politic**, and distributed free in bars, clubs, theatres and restaurants across the city.

IN MONTREAL

● **ADGQ Discussion Group.** The "Entre-nous" discussion group is back and will be hosting two discussions this month. Oct 8, the subject will be "Les saunas, 'Qu'ossa donne'?" obviously concerning itself with bathhouse life. Oct 22, the topic of the soirée

will be "Comment vivre sans relations sexuelles?" a very courante subject in these days of health crisis. Call ahead for times. Discussions are in French. ADGQ, 263 rue Ste Catherine E, 2nd floor. 843-8671.

● **Danse de l'Hallowe'en.** This is, of course, the month which contains *the* gay holiday of the year. Not to be outdone by anyone, Gay Montréal will party up a storm at the CEGEP de Vieux-Montréal, Sat Oct 26 at the annual Danse de l'Hallowe'en. Tickets are available in advance through any of Montréal's gay associations, as well as from Priape and Androgyné. Advance tickets: \$5. At the door: \$6. Masquerade of course! CEGEP de Vieux-Montréal, rue Ontario & Sanguinet. Métro: Berri-de-Montigny.

● If you're planning to take a hike up the Mountain this fall, you should be careful who you talk to. The word around town is that the Montréal police are engaging in an end-of-season push to get those crime figures up. As usual, the Mountain has been targeted and they've broken out the plainclothes agents this time. So remember: not all the guys with short hair and moustaches are friendly.

Reported from Montreal by TBP correspondent Alan McGinty.

For the most up-to-date information on events in Montreal, pick up the latest issue of **Le Petit Berdache**. Call (514)843-8671 for locations.

photo David Rasmus

IN TORONTO: Trial of a Drag Queen №8: Eating pizza without smearing her lips. Doug Millar as Marlene in Buddies in Bad Times' Drag Queens on Trial. Previews start Oct 8.



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IN

HALIFAX

● Atlantic Gays & Lesbians in Health Care and Social Services.

The new organization for gay and lesbian professionals in the Atlantic provinces will hold its third business meeting in Halifax, Sep 21-22. For information, write AGL, Box 3611, Halifax South, NS B3J 3K6.

● **A Clockwork Orange.** Stanley Kubrick gave "singing in the rain" a brutal new meaning in his 1971 adaptation of Anthony Burgess' futuristic novel. Malcolm McDowell gets groped by a gay social worker, fucks in fast forward and learns to lick boots in this satire on social control in a decaying welfare state. National Film Board Theatre, 1671 Argyle St. Sep 26-29 at 7 & 9:30pm.

● **Panoramas.** Jim McSwain's 360-degree multiple portraits of friends and colleagues in the Halifax arts community, photographed in locations of their choosing. On display during the month of October in the Photo Gallery at Wormwood's, 1588 Barrington St, 3rd floor.

● **Metropolis.** The 1927 German science fiction classic by Fritz Lang has been reconstructed by Georgio Moroder with a modern musical score. Wormwood's, Oct 1-3, 7 & 9pm.

● **Freedom to Read.** A panel of writers, teachers, librarians, publishers and book-sellers will discuss censorship and how to oppose it. An event to mark the second annual Freedom to Read Week, which this year will focus on schools. At the Nova Scotia Teachers Union Building, 3106 Dutch Village Rd, Oct 9 at 7pm.

● **Fifth of July.** The opening work of Dalhousie Theatre Productions 85-86 subscription season is by Lanford Wilson, author of the **Hot L Baltimore**. Sir James Dunn Theatre, Dalhousie Arts Centre, Oct 16-20 at 8pm. Subscriptions are \$18-\$21. For individual ticket prices, call 424-2233 or 424-2298.

● **Ann Mortifee.** Appears in her own musical production **Journey** at the Neptune Theatre, Oct 18-Nov 10. Single tickets are \$10-\$14. Call 429-7070 for show times.

● **Atlantic Festival Atlantique.** The best recent film and video work from the Atlantic provinces will be screened at Wormwood's and the NFB, Oct 23-27. Halifax gay filmmaker Glenn Walton will show **Emily and Walt** an imaginary conversation between the two American poets, and a new documentary on folklorist Helen Creighton. Jim McSwain's **Picnic**, a gay pastore, will also be shown. Call 426-5936 for information on individual screenings.

● **AIDS Workshop.** The Metro Area Committee on AIDS is sponsoring a day-long workshop for health and human service professionals Oct 26 at the Technical University of Nova Scotia. For more information, write to the Committee at Box 1013, Stn M, Halifax, NS B3J 2X1 or call 429-2808.



IN HALIFAX: Bratty plays Rumours for two nights: Women's Night Oct 22 and again on Oct 24 for a mixed audience. Part of a month-long Gay Pride celebration at the gay community centre Rumours.

● **Gay Pride Month.** October is Gay Pride Month at Rumours. You can get a pass for all events: \$15/members, \$25/non-members, or buy individual tickets for events.

Oct 7 Fourth Anniversary Cabaret at 9pm. Tickets: \$5/members, \$7/non-members.

Oct 13-26. Art show, opening reception Oct 13 at 8:30pm.

Oct 16. Gayfest. The fun begins at 8pm. Buy a special beer stein and get it filled once with beer for free.

Oct 22. Women's Night. A concert with Bratty. 8:30pm. Tickets: \$4/members, \$6/non-members.

Oct 24. Another chance to hear Bratty. This time a mixed audience is welcome. Again, the show begins at 8:30pm.

Nov 2. Hallowe'en Party. Prizes!

Reported from Halifax by TBP correspondent Robin Metcalfe. For the latest information on events in Halifax, call the Gayline at (902)423-1389.

IN

VANCOUVER

● VGSM Third Anniversary

Run. October 11, 12 & 13. Includes dinner, brunch, social events and the Annual General Meeting. For more information, write Vancouver Activists into S/M, Box 2204, New Westminster BC, V3L 5A5.

● **Skate Night.** Sponsored every month throughout the fall and winter by the Vancouver Gay and Lesbian Community Centre and Gays and Lesbians of UBC. Oct 19 at Kitsilano Ice Rink, 12th Ave & Larch St. Skating, 7:30-9:30, refreshments, 7:30-midnight.

● **VGLCC Dinner.** Sunday Oct 20 at Kitsilano Community Centre. Tickets are \$15 at the door. Speaker to be announced.

Reported from Vancouver by TBP correspondent Robert Harris.

For the latest information on what's happening in Vancouver, pick up the city's leading gay paper, Angles. For outlets, call (604) 684-6869.

IN

LOS ANGELES

● Spiritual Gathering for Radical Faeries.

Hosted by Star Circle of Los Angeles, Oct 25-Nov 3. \$110 registration includes camping and three vegetarian meals per day, although no one will be turned away for lack of funds. Star Circle and Mother Earth jointly suggest that perhaps for this occasion, faeries could leave the booze and the dope back home with the pets! To register, send cheque to Star Circle, 4550 Hollywood Blvd, Suite 190, Los Angeles CA 90027 USA or call (213)930-1576.

IN

SASKATOON

● Metamorphosis '85.

Oct 11. Women's Dance. The Legion Hall, 315 19th St E. Men's Social. The Solarium, top floor, Medical Arts Building, 126 5th Ave N.

Oct 12. Daytime workshops on a variety of topics, including gay literature, relationships and women's and men's S/M workshops. Saturday evening, mixed supper and dance. Dinner's at the Third Avenue United Church and the dance is at Exhibition Stadium.

Oct 13. Afternoon film series, including **Before Stonewall**. Evening concert with **Heather Bishop**, pianist **Lise Rose** and Winnipeg singer **Tracey Riley**.

Oct 14. Thanksgiving service and feast at Third Avenue United Church. For the most up-to-date event information, contact **Gayline** at 665-9129.

Got something coming? Get it into Coming! Send information and photos to: Coming, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. Deadline for November events: Wednesday, October 16.

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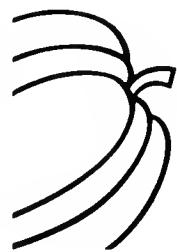


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THE GO-GO BOYS *unchained*

Correct me if I'm wrong, Howard." "I'll correct you if you're wrong, Andrew."

"Now, I could be wrong."

"You could be wrong."

Andrew Alty and Howard Lester are sitting over a burger and a Julienne salad in a restaurant on Toronto's Queen Street, trying to describe a new show they've been rehearsing all afternoon. The banter — and the sweat — are left over from the hours spent just around the corner on the stage of Theatre Passe Muraille. It's a stage they know very well; in January they occupied it for four weeks performing a hit play to packed houses. They left only long enough to give Ottawa a taste of their antics before returning to Toronto for another sold-out week in February.

The play was *The Go-Go Boys*, their own creation about the growing relationship between a gay man and a straight man, played by a gay man and a straight man to mixed and enthusiastic audiences. Even the antedeluvian critic for the Toronto Sun loved it. Now they're back to take *The Go-Go Boys* to Victoria in October, and before that to give their new show, *Balls and Chains*, its world premiere in Toronto.

Balls and Chains also involves a gay man and a straight man, played by the same gay man and the same straight man on the same stage where, only a few months before, they were the Go-Go Boys. Anyone expecting the same show, however, is in for a surprise.

"It's another show, a different show," Howard says. "The *Go-Go Boys* was quite easy, really. We were tackling hard problems, but we did it in a way that was easy for a lot of people to accept. It's much more complex, this one."

"We want to present two people who aren't stereotypical," says Andrew. "Even at the beginning, Howard's character Harry is much less a stereotypical straight than was Brian," the man Howard played in *The Go-Go Boys*. "Harry is one of those people who thinks he doesn't have an attitude toward gay people — you know, as long as they don't shove it down my throat, what's the problem? But in fact he does have a problem." Andrew's character Mark has a problem, too: "For too much of his life he has wanted to justify himself to straight people, because like all of us he spent most of his life learning to be a straight person."

Harry and Mark had been friends, but as the show opens they're not any longer. Two years earlier, something had happened — "something very wild," says Andrew — but we don't find out what it was until the end. Mark had left. He returns and, despite their falling out, Harry reluctantly takes him in — to a bare room where Harry has been sitting alone for three months, not knowing how to deal with the fact that his wife has left him. "He can't cope with his failure," Andrew says, "to be what he thought he was supposed to be." There in that room they both stay, for weeks, months, somehow unable to leave. Their only company is a television set.

"This fucking TV set is one of the big elements in the show," says Andrew. "It sits in the corner and spews all this absolute bullshit about marriage and relationships. At the beginning there's a big splurge" — "a big vomit," Howard adds, "of stuff from the TV about men in action: war,



Andrew Alty and Howard Lester dig into the myths of masculinity — straight and gay

macho swashbuckling, romantic stuff. We have a lot of fun with that, playing with it, subverting it.

"The central thing about this show," he goes on, "is that we're not free. We are all trapped by the socialization we experience as children, by the way it has confined us. That's why it's called *Balls and Chains*."

"It's about being confined as men," Howard says. "We're in that room for most of the show, and the room is confining."

"But we don't want to get too symbolic about it, Howard."

"The room is masculinity," Howard smiles, "and the television is society.... I'm sure that's going to be said somewhere."

That confining masculinity isn't limited to heterosexual men. "School feeds all these disgusting, reactionary attitudes right into your little open mouth," says Andrew, "and then if you can't live up to the image you hate yourself for years. At least I did. Well, not years, but a while. I couldn't live up to it."

Nobody does, really," Howard adds. "What are you going to live up to? You can't live up to a fantasy."

Andrew's character Mark still tries to, however. "I do a lot of stuff in this show that is incredibly over-the-top macho heterosexuality. Me, can you imagine. Me! It's all part of what Mark has to go through as a gay man before he can throw off that socialization, before he can say: I can't do that, it's not me. He does get there, but I think the way he's portrayed is going to bother a lot of gay people. I'm sure we're going to get an awful lot of shit about what he's like."

It's a problem Andrew has run into before. When he stepped out onto the stage in *The Go-Go Boys* he was trying to play a gay man. But for

many in the audience, gay and straight, he was expected to be what they wanted the quintessential Gay Man to be — whether that was a screaming fairy, a sad and lonely misfit or a politically correct saint. Needless to say, he didn't please everybody.

"We're trying to present the lives of two specific people," Howard says. "But can I go out on the stage," Andrew asks, "and portray a gay man as a misogynist? A lot of gay men are, and it's something we don't really deal with in this show because I couldn't figure out how to do it. It's still dangerous to do it."

Howard agrees. "Can you say anything negative? That's the problem. But you're not a human being if you don't have some negative features about you." It will be easier for us to accept the portrayal of negative features only when lesbians and gay men appear as often and as variously on stage, in the movies and on television as they do in life, not as stereotypes but as people.

Andrew and Howard have a chance to help that happen, not only on stage but now on television. They've been approached by Britain's Channel 4 ("the one that does the more dangerous things," Andrew says) to do a six-part series based on *The Go-Go Boys*. The medium they subvert on stage they're now eager to take on directly. Andrew says he'd like to produce a show in which the fact that one character is gay "is no big deal. Every TV programme I've ever seen about gay people has dealt with us as a problem, as something serious that has to be discussed. It's never been just a given, and that's what we want it to be." Howard notes that Channel 4 "is very keen on the idea," and if all goes well, in about 18 months the Go-Go Boys should be able to test the limits of the British airwaves.

In the meanwhile, there's other work to do. "The day after we get back to England, we start a project at the Cockpit Theatre with a group of 16-to 21-year-old boys, working-class and unemployed, on the theme of male sexuality," reports Andrew. "I've always believed that if you could spend half an hour with a group of kids, you could change their attitudes on an awful lot of things. And it's going to be very enlightening for both of us."

Perhaps as enlightening as Howard and Andrew have been for each other. "People often ask us why we work together, a gay man and a straight man," says Andrew. "They ask if it's out of some ideological conviction. The fact is, we like working with each other." And it's obvious that they like not only the work, but simply each other. Their shared interests and easy physical affection have made some people wonder whether Howard is completely straight. He is — in so far as anyone is completely straight or, for that matter, completely gay. Howard is as much a challenge to easy stereotypes when he's off stage as he is when he's on.

"One day," he muses, "we'll do a show about the whole thing of why gay, why straight — when and how and why. Why not both?"

"We will?" Andrew wipes a last drop of rehearsal sweat off his brow and lets out a weary sigh. "Oh boy...."

Rick Bebout

Balls and Chains is on in Toronto at Theatre Passe Muraille, 16 Ryerson Ave., until Sept. 29. For ticket information, call 563-2416. *The Go-Go Boys* plays at the Belfry Theatre in Victoria Oct. 10-Oct. 26. For reservations, call 604-385-6875.

Customized porn

Bad Attitude, Another Runner in the Night, Independence Day, The Men with the Pink Triangle, The Leatherman's Handbook N°2, Gay Spirit, S/M: The Last Taboo....

The list of books and magazines seized by Canada Customs since the implementation of the new, temporary, Customs and Tariff Act gets longer and longer.

It used to be that anything that was sexually explicit was a good bet for being declared "obscene." Violent material wasn't something Customs was much interested in, unless the participants in the violence were also having sex. Even then, it was the sex that was really considered obscene.

On April 3, a new set of guidelines for Customs officers was put in place. They are due to expire in June 1986, but could become permanent. These guidelines focus much more clearly on "violent" material, and supposedly leave explicit sex alone. Gone is the reference to "hard-core pornographic pictures which lewdly and explicitly display the male and female sexual organs, sexual intercourse...." The new Customs regulations are only concerned with the depiction of certain illegal sexual acts and acts that "appear to degrade or dehumanize any of the participants." These guidelines were meant to appear much more liberal, and on the surface they do.

However, if the new guidelines are examined more closely, something really interesting appears. Included under the heading of violence are things like sodomy, bondage and the use of dildos. The new law ends up outlawing depictions of sexual acts which are important facets of the lives of many lesbians and gay men. Sodomy is a staple in gay men's porn. The new lesbian sex mags often include stories about dildos, anal sex and (consensual) bondage.

In effect, the new guidelines serve to let much mainstream heterosexual pornography off the hook, while securely impaling most gay porn. It's evident that the government has not brought a particularly sophisticated understanding of gay sexuality to writing this law. S/M is not violence, and sodomy is not dehumanizing.

Violence and the degradation of women are serious problems. However, the new regulations are evidence that the government is not interested in addressing those problems directly. Behind the lip-service to combatting violence is the same old attack on gay sexuality. Politicians are always willing to legislate against sex, but direct attention to things like rape and domestic battering would be much more to the point.

The fate of *Bad Attitude*, *Independence Day* and the rest is a lesson to those who believe that the government will act in their interests if only properly instructed.

This sort of censorship is dangerous business — chances are you won't get what you think you've asked for.

Lee Waldorf and Gillian Rodgerson for the Collective •



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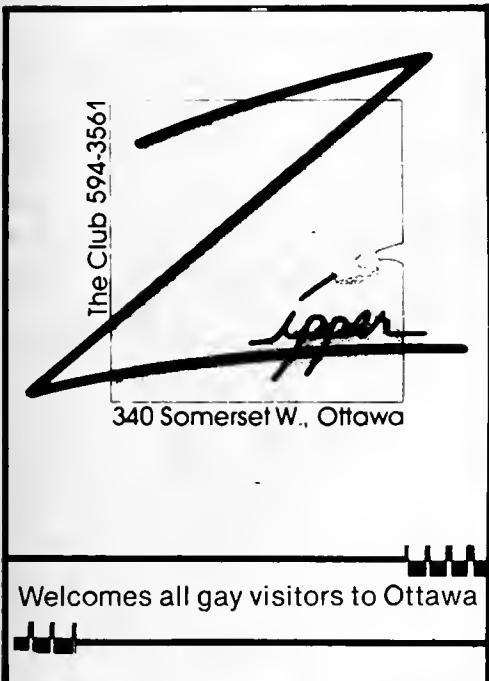


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*Go-Go Boys Andrew Alty and Howard Lester are back in Canada to launch a new assault on male stereotypes. Rick Bébout talked to the "boys" about their new play, *Balls and Chains*.*

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Siong-huat Chua on the balancing act gay Asian-Americans must perform to combat racism while trying to overcome restrictive traditional values.

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Caught in the Act

Owen Yuen, the victim of a brutal assault by two Metro Toronto policemen, overcame an attempted cover-up to bring his attackers to justice. A report by Lee Waldorf.

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Rock Hudson came out on major magazine covers across North America. Rick Bébout on AIDS in the media.

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A family affair

In some of Canada's largest cities, by-laws still prohibit more than two unrelated people from sharing a dwelling — despite a 1979 Supreme Court ruling outlawing such restrictions. Lee Zaslofsky examines the implications for gay households.

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The birth of perversity

To understand ourselves, we must understand our forebears. The Victorians talked (and didn't talk) about sex more than any other generation and many of the words they used are still with us today. Jeffrey Weeks on Symonds, Carpenter and their times.

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Editorial: Customs redefines violence

Letters: HUGS for NZ gays, Brickbats from Sewell

Network: New gay organizations

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The cover: The Go-Go Boys on the set of their new show, *Balls and Chains*. Photo by David Rasmus. Design by Robyn Budd.

News corrections: In our last issue, the photo of Justice (p 15) was by Philip Hannan. Gay Pride in Vancouver (p 17) was photographed by Brett R Johnson. TBP apologizes for the omissions.

Charter gives us cause for optimism

Michael Totzke's piece on Section 15 of the Charter of Rights and Freedoms in your September issue accurately captured the state of hopeful apprehension surrounding the question of constitutional rights for gays: sexual orientation may not be explicitly mentioned in the Charter, but there are good reasons to hope the courts will use Section 15's open-ended wording to strike down laws which discriminate against lesbians and gay men.

The federal government has been justly criticized for dragging its feet on changing laws to comply with Section 15, and when Justice Minister John Crosbie set up the Common's Sub-Committee on Equality Rights, many human rights activists were worried. It looked as though the government was seeking some sort of majority consensus on the meaning of equality, a contradiction in terms when the goal of Section 15 is to protect minorities, not reflect the prejudices of the majority.

The Sub-Committee's first round of hearings has been encouraging for two reasons. First, the committee has made it clear that it isn't interested in consensus-seeking; the MPs (all but two of them Tories) are apparently committed to seeking out instances of inequality and finding ways to rectify the problems. Second, submissions to the committee which have touched on the subject of sexual orientation have been overwhelmingly in favour of protection for lesbians and gay men, and committee members have responded positively, some expressing surprise at the extent of discrimination that exists and vowing to work to eradicate it.

Many of the briefs from organizations within the gay community have called for an amendment to Section 15 of the Charter to include the term "sexual orientation." Mr Totzke correctly quoted me as saying this seems unlikely; I also think it is unnecessary, given the widespread view that the section as worded should protect us against discriminatory state action. An amendment would be wonderful, of course, but enormously difficult if not impossible to achieve and unnecessary.

Better yet, there seems to be a good chance that the committee will recommend amending the Canadian Human Rights Act to include "sexual orientation," which now appears only in Quebec's human rights legislation. Such an amendment, plus an acknowledgement by the government that lesbians and gays are entitled to equality before the law, would represent the greatest victory for gay rights since the 1969 amendments to the *Criminal Code*. For the first time in a long while, there is cause for optimism.

Jim Jefferson
Toronto

HUGS for NZ gays

The petition against the Homosexual Law Reform Bill (in New Zealand) seems likely to get its one million signatures, and pressure on the Salvation Army needs to be kept up. On the other hand the Heylen polls of public opinion show an increase in support for reform. Increase in support has been greatest where there have been mass action campaigns like marches and rallies by gay people and their supporters.

The efforts of the religious right seem to be arousing anxiety on the part of people who were

apathetic up to now. The right has also started campaigning against sex education, it opposed the NZ ratification of the UN Convention on the Elimination of all forms of Discrimination against Women, and it is now targeting feminism as well. Its attack on the gay community is just one stage of its programme of repression.

The growing realisation of this has helped in the formation of several groups called HUG: Heterosexuals Unafraid of Gays, which are active in the main centres. HUG is working to fight homophobia and to support the HLR Bill. HUG is at PO Box 68494 Auckland, and HUG Wellington is at PO Box 3374 Wellington.

If you have families or straight friends in NZ please write to them to encourage them to join up with HUG and help in the effort to fight creeping fundamentalism. Fundamentalist politicians have recently threatened to take legal action to prevent government funding for the AIDS Support Network, the main AIDS education group which has already received a \$100,000 establishment grant from the government, and is seeking \$340,000 urgently for its media campaign which reaches out to all at-risk New Zealanders, gay and straight. You can show your support for AIDS education by writing to the Minister of Health, Dr Michael Bassett, or to the Prime Minister, the Rt Hon David Lange at Parliament Buildings, Wellington. Tell them how you feel about the fundamentalist menace to public health.

You can help by writing to your local Salvation Army objecting to the stance taken by the Army in NZ. Say you will withdraw your support unless they put pressure on the NZ Salvation Army to withdraw and repudiate the support it has given to anti-gay Christian fundamentalists. Also write complaining to the Public Relations Secretary, Salvation Army, PO Box 6015, Wellington, New Zealand. Please send a copy of your letter to me, Des Smith, 24 Fox St, Ngaio, Wellington 4, NZ.

We think we have about two months before the HLR Bill comes back to the Parliament, but we implore you to get cracking and write now. The Mass Movement does make a difference.

In Solidarity
Des Smith
Wellington, New Zealand

Teaching tolerance

A man is beaten to death by five adolescent suspects in a Toronto park. The five cry when denied bail.

Some parents and some media are "aghast" at the inclusion of sexual orientation in school curricula. AIDS, now a syndrome affecting the general population, is of highest risk to the sexually promiscuous.

You can analyze these seemingly unrelated facts in isolation or you can put them together as symptoms of irrational fear and wrong education.

Our mainstream culture has a queasy tolerance of gay lifestyles at best. Even this moderate advance is threatened: there is an erroneous perception that AIDS is a "gay disease" and social reactionaries in government and religion continue to condemn homosexuality and any attempts to understand it.

Most parents and media support cross-cultural understanding as applied to ethnicity. Educators help dispel fear and hatred among ethnic groups with special classes and workshops in schools. The maiming and murder of gay people can be prevented with responsible education on gay culture. Those who will say "who cares?" harbour attitudes that menace all people.

It must be understood that teaching gay issues and culture will not "turn people gay." What it will

"What becomes of homosexuals over 50...
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LETTERS

do, eventually, encourage gay people, including gay kids in schools, to live more comfortable, open lives, free from the harassment and hatred unknown to the heterosexual population.

To reduce the chance of contracting AIDS, one alternative is to maintain monogamous, long-term relationships. This applies to *all* people. It is an alternative that many gay people don't feel is available to them. Such relationships, by their nature, must be visible since two lives are spent together — in a home, at movies, in parks, at the supermarket. But many in our culture demand that gay men and lesbians remain invisible so we don't upset them. (They seem to cry for themselves, not others.) Rather than preventing homosexual activity, this promotes furtive, anonymous, promiscuous homosexual activity, sometimes with straight men or involving married gay men who have "respectable," "monogamous" relationships with women. If visible, monogamous gay relationships were more acceptable, the wildfire spread of AIDS might be decreased.

My points in a nutshell: Education is necessary to dispel ignorance. The resulting increase in acceptance of gay relationships, particularly monogamous ones, may be *your* best insurance against dying in this AIDS epidemic. If you are heterosexual and can't understand that much, at least consider that education might keep your kids out of jail on murder charges. Here, as in many sad situations, tears are not enough.

*David Turner, B.Sc., B.Ed.
Interim Co-ordinator, University of Toronto
Peer Counselling and Sexual Education Centre*

Is it or isn't it?

I was pleased that according to his review in the July issue, Peter Maloney enjoyed the first chapter of my book *Police: Urban Policing in Canada* — he even called it a 'tour de force.' What I don't understand is why he thought the rest of the book so objective as to be dull.

Does he really think my comments on the bathhouse raids are neutral? That what I say about police involvement to upset my 1980 mayoralty re-election campaign is dull? That my analysis of police personality is bland? And surely he must admit that chapter six on police reform is provocative.

Mr Maloney claims the book contains a 'glaring error' about the power of the police to detain a suspect for more than 24 hours. I am not aware of ever claiming police have that power (I learned otherwise in law school) and have combed the book twice since reading the review to find if it crept into print by mistake. I have not been able to locate the alleged statement, and I don't believe it exists. I believe Mr Maloney made it up as something on which to hang his comments — a very strange way to conduct a review. He's entitled to find the book boring, but he's not entitled to ascribe to it errors that aren't there. An apology from Mr Maloney on this point would be in order.

*John Sewell
Toronto*

Peter Maloney replies:

Sorry John, no cigar and no apology. The book is boring. I didn't make up your "glaring error;" I didn't need to, you did it for me and you owe me an apology for suggesting I did. But *TBP* readers can judge for themselves.

In my review I wrote: "The low point comes with the book's most glaring error, attributing to an arresting officer an absolute discretion to determine if an arrested person is detained for the period between arrest and trial. In fact, except for a 24-hour period following arrest, this discretion is entirely in the hands of the judges and justices of

Her Majesty's courts. It is too important to be left to mere police officers."

If you really combed the book you wrote, combed it twice, as you indicate in your letter, looking for what I was referring to and failed to find it, you sure weren't looking very hard. Chapter Five "Police Policies and Personality" under the heading "Deviance," on pages 182-183 of the paperback, reads as follows:

One example of police deviance is the treatment of persons under arrest. As we saw earlier, "many more people are detained prior to trial than are jailed after sentence." (4) This is directly contrary to notions about being innocent until proven guilty, since it shows that the police are harsher in "sentencing" thus-far innocent suspects than judges are with convicted criminals. Police have a practice of twisting rules regarding arrest and incarceration to achieve the results they want.

The Bail Reform Act states that an accused has the right not to be held in custody for most offences unless the arresting officer has reasonable and probable grounds to believe either that the accused will fail to attend trial or that the release of the person poses a threat to the public interest. These tests give the officer plenty of latitude in deciding whether the accused should remain in custody. Research shows that the likelihood of being convicted is substantially increased if there is a pre-trial detention: in this way an officer's decision on incarceration will have an effect on the final outcome of the case. (5)

In making a decision about incarceration, the officer takes into account such factors as the suspect's marital status, employment status (ie, the unemployed are less responsible, and more likely to skip the trial), and the extent to which he or she has cooperated. Yet studies show that the unemployed are more likely to attend trial than the employed. And surely the reforms in the Bail Reform Act were never meant not to apply to a suspect who felt no obligation to cooperate with the police. The police have managed to skew the law in ways that produce the results they want, namely, a relatively certain conviction against certain kinds of individuals. This kind of deviant behaviour has important consequences for suspects but is not particularly visible to the public. (6) (My emphasis added.)

Now do you believe the error exists, John?

Correction: The paperback and hard-bound editions of Sewell's *Police* both have 250 pages. *TBP* acknowledges its error.

CARBON COPY

*The Honourable Sean Conway
Minister of Education
Queen's Park, Toronto*

I am a product of the Catholic School system. In grade 11, I watched a kid, identified as Gay, brutalized so badly that he had to be removed from my school, Nicholson Catholic College in Belleville. I spent my school years in the terror that I too would be discovered and subjected to violence and abuse by heterosexuals.

Catholic prejudice still considers Gay people to have an "incurable" illness. This attitude, taught in the separate schools, is used to stigmatize Gays. The logic leap is then made to equate sickness with immorality to justify the firing of any teacher who is identified as a Gay man or Lesbian woman.

I firmly oppose the extension of public funding to separate schools which are not accountable to the public for correcting their deliberate misinformation about Catholic and non-Catholic Gays.

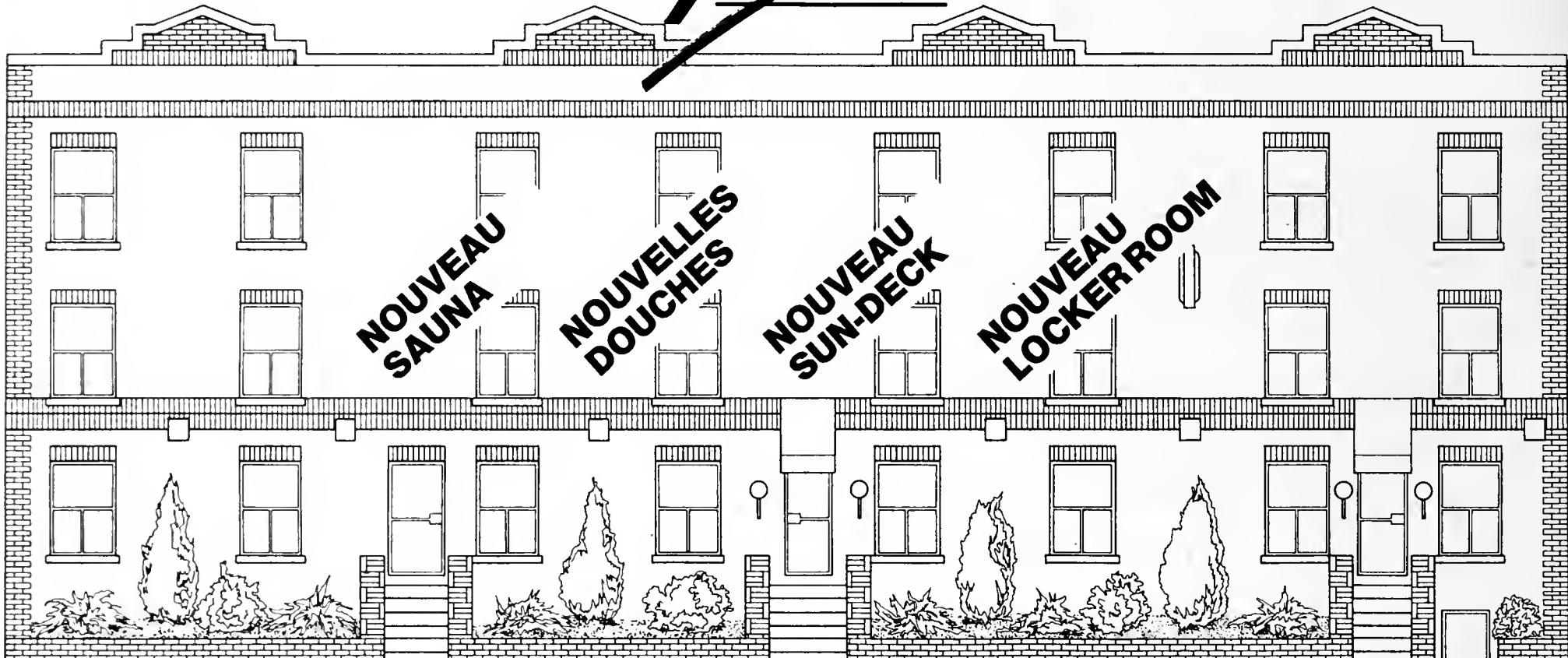
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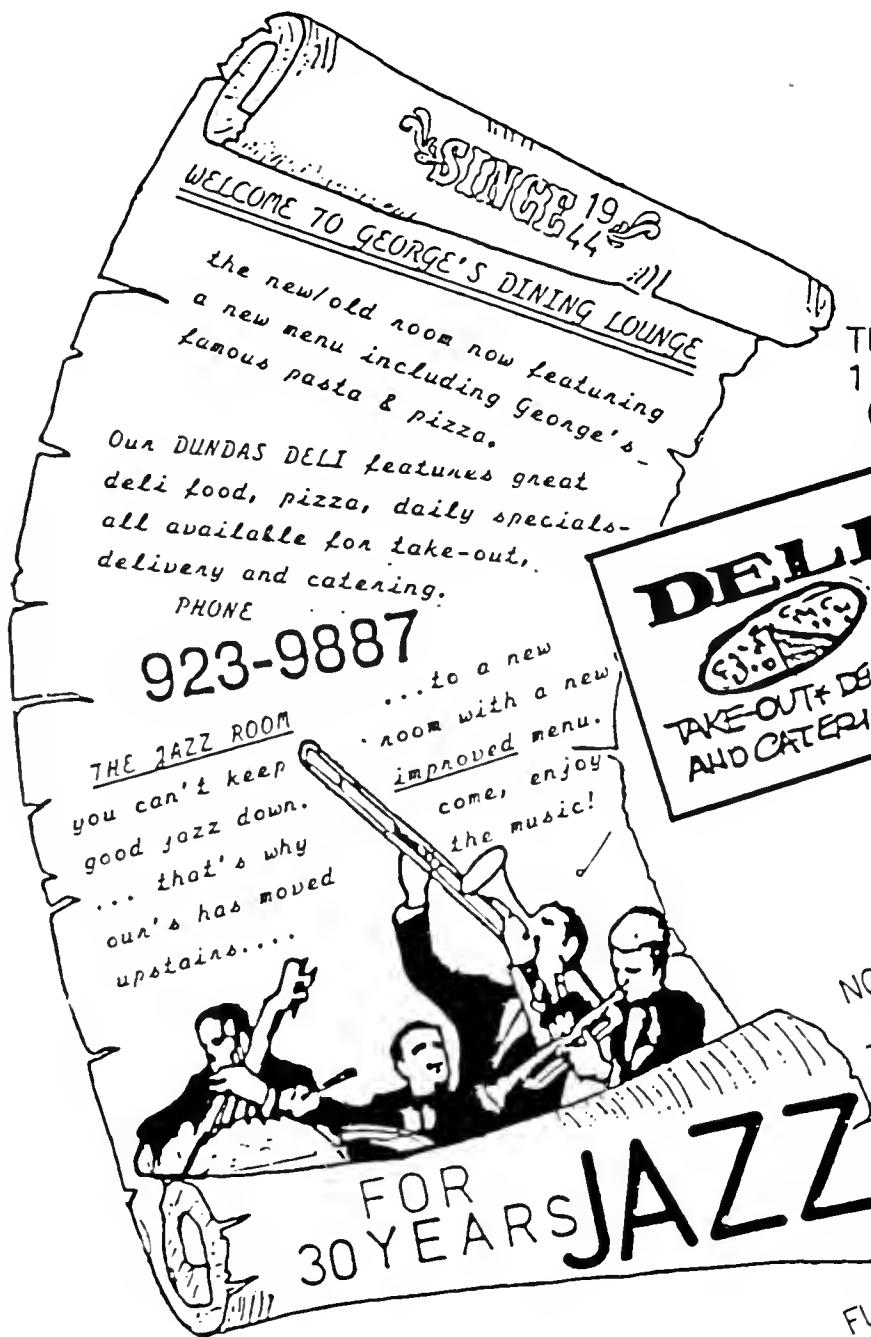
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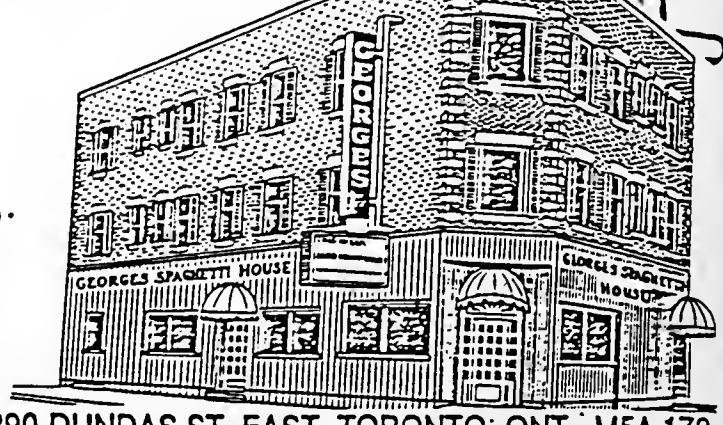
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After years of fighting the victim of a vicious police assault overcomes a cover-up and faked records to bring his assailants to justice

Finally caught in the Act

Owen Yuen is a soft-spoken, slender Asian man who stands all of five foot six and weighs 130 pounds. On July 6, 1983 he was beaten by John Cornwall and Joseph Fiume, two burly, heavy-set police officers from Toronto's 52 Division. The officers must have felt the odds were in their favour at the time — they'd just arrested Yuen, he was in handcuffs and between the two of them they outweighed him by more than one hundred pounds. But Yuen did not turn out to be easily intimidated. He laid misconduct charges against Cornwall and Fiume and kept up his fight for two years, until the two were convicted this past July.

Yuen's story (later accepted by the investigating authorities without qualification as the truth) began in the washroom in the basement concourse of The Bay at Yonge and Bloor, when he was arrested for allegedly performing an indecent act. Cornwall and Fiume, apparently feeling they had to overpower him, forced him onto the washroom floor, kicking and punching him repeatedly. He was handcuffed and taken to a cruiser outside the building. Throughout his trip to 52 Division he was subjected to verbal abuse — AIDS jokes, and comments like "let's kill him," "there'll be one less queer to worry about." Fiume kept himself entertained in the back seat by asking Yuen questions but punching him in the face when he tried to answer.

The booking desk at 52 Division is reached through the garage or "sally-port." When they arrived, Yuen was held back at the sally-port while the two police officers took turns holding him by the handcuffs while the other hit him. Yuen was eventually taken inside and booked — on one charge of performing an indecent act as well as two



photo: Kate Lazier

Throughout his trip to 52 Division he was subjected to verbal abuse — AIDS jokes, and comments like "let's kill him, there'll be one less queer to worry about."

charges of assaulting a police officer, while his own complaints of abuse were not recognized or recorded. He was detained until 10pm that night and set free five hours after being arrested.

According to his doctor's observations, made during an examination done a few days later, Yuen suffered multiple bruises on his face, head and wrists, a broken tooth, bruised gums, and "a grossly swollen scrotum, tender with extensive bruising." Yuen was shaken up by the experience, but also angry enough to prosecute.

Things might have worked out quite differently if he hadn't known a gay lawyer, Peter Maloney, who had some faith in Metro's three-year-old Public Complaints Commission (PCC). Lawyers at the Citizen's Independent Review of Police Activities (CIRPA) have a more pessimistic view of a person's chances of success against the police through the PCC — an understandable position in light of the statistics. According to the PCC's 1983 report (the most recent available), less than two percent of the complaints received were followed by charges under the Police Act or the Criminal Code, and of the requests for a review of these decisions, just over seven percent resulted in PCC hearings. No gay cases had progressed as far as a hearing. With Maloney's encouragement, however, Yuen registered his complaint with the PCC, had his injuries documented in writing and photographed by PCC investigators.

It took years of fighting on several fronts for Yuen to get satisfaction. The PCC's initial investigations into complaints of police abuse are conducted by the police themselves, and in the majority of cases they decide no action is warranted. Yuen's complaint was not an exception to this rule. After the police made their finding, however, he demanded the investigation be continued and the Public Complaints Commissioner stepped in. At the same time, Yuen was facing the three criminal charges laid against him following his arrest. He was found not guilty of the indecent act charge, as well as the assault charges. The police officers' claims of assault did not hold up well

in court, despite the somewhat desperate and blatantly homophobic arguments offered by the Crown, who tried to get Yuen's doctor to say his injuries were not the result of an assault and were, instead, consistent with "vigorous" homosexual activity. She also suggested homosexuals might naturally have different (naturally swollen?) genitals than heterosexuals (see *TBP*, September 1985).

By the time these cases were settled, the Public Complaints Commissioner had granted Yuen's complaint a formal hearing, which began in December of 1984. Yuen was at a disadvantage because of the time that had elapsed: his two witnesses were no longer available. His doctor had died and a cleaning woman from the Hudson's Bay Centre who had seen some of what had gone on and testified in an earlier trial, had moved back to Portugal.

In the absence of this testimony, the hearing focussed on Yuen's own story, the documentation of his injuries and accounts from various police officers involved in the arrest. A police woman who happened to be outside the Hudson's Bay Centre during the arrest claimed to have assisted Cornwall and Fiume getting Yuen into their cruiser (the counsel for the defence tried to establish that Yuen was struggling violently and so had to be "subdued"). There was testimony from a booking officer that Yuen had not complained of abuse when he was booked and that insufficient time had elapsed between his leaving the Hudson's Bay Centre and his arrival inside the station for anything to have happened in the sally-port.

The testimony may or may not have impressed the tribunal which heard it. The police have been known to cover up for each other when testifying and in earlier PCC hearings judges have recognized that fact. In any case the police did not maintain a united front for long in this hearing. When the second booking officer, Sgt Stevens, took the stand, he asked for "the protection of the Act." (This is offered to witnesses before they testify, preventing self-incriminating statements from being used against them in later trials.) Police officers regularly refuse the protection — because they regularly refuse to say things that reflect badly on the force. Stevens broke with tradition and admitted he had falsified his notebook, saying that although Yuen had complained that "two officers had jumped on him and beaten him up for no reason," he had recorded "no complaints."

Yuen's position was now quite strong. Only Cornwall and Fiume's stories remained to be told, and they would be weighed against the testimony of a fellow officer, as well as the meticulous documentation of injuries.

But they never took the stand. In February 1985 Cornwall resigned from the Toronto police force for, he claimed, reasons of health; and Fiume transferred to the police force in York region (adjacent to Metro Toronto) several months later.

By resigning from the Toronto force, Fiume and Cornwall protected themselves from possible

continued on page 16

continued from page 15

punishment. The legislation under which they were being prosecuted is not part of the criminal law and its jurisdiction is limited to members of the Metro Toronto police force. Nevertheless, the tribunal decided to complete the hearing, and this was not an insignificant decision — it could have interpreted the law as the defence counsel insisted, halting the hearing in mid-course without a judgement.

Cornwall and Fiume were found guilty in July, and penalties were handed down on August 29 — a 30-day suspension without pay for Fiume and the forfeiture of five day's pay for Cornwall. Not particularly severe punishment, but the penalties could not be imposed anyway. The only real effect they will have is as black marks on the officers' service records.

After a two-year fight and over \$2,000 in legal expenses, Owen Yuen has won. It's a significant victory in a number of ways. This was the first complaint of police abuse from a gay man that the PCC had submitted to a hearing, and the tribunal announced in its decision that it found Yuen's testimony "fair, upright, honest and sincere" — the tribunal accepted his story as true even without supporting witnesses and testimony. The hearing was also one of those rare occasions when police stonewalling tactics didn't work, and an officer broke rank to admit wrongdoing. The police force's sense of sheltered autonomy was further challenged by a visit from the entire court to 52 Division — at one point during the hearing lawyers, judges, witnesses, stenographers and all toured the inner sancta of 52 to view the scene of the assault. And Cornwall and Fiume felt enough pressure from the proceedings to leave the force without waiting for a verdict.

Yuen has mixed feelings about his experience with the PCC. "I'm quite satisfied with the way the hearing went. Although it took so long, I thought the system worked fairly." But the fact remains that the officers were able to walk away without so much as a slap on the wrists — "these guys have evaded the whole thing," Yuen said if he had to do it all over again, he'd still go to the PCC, "but I'd start criminal proceedings too. I'd like to see them facing criminal charges."

Toronto's Public Complaints Commission is the first agency of its kind in North America — an independent review board, staffed by civilians, empowered to mete out penalties for police misconduct. Its establishment as a trial project in 1981 was an important step towards making the Toronto police accountable to the public. As Owen Yuen's story shows, a person with a strong case, a great deal of determination and some luck has a chance of success. Even the Citizens' Independent Review of Police Activities, one of the PCC's more vocal critics, feels that Toronto needs the Commission; however, as vice-president Mark Wainberg points out, the PCC is in need of a serious overhaul.

While the PCC is ostensibly a public body, its initial investigations are carried out by the police themselves. It's the police who make the first decision about the validity and seriousness of complaints. If they decide to drop a case, the Public Complaints Commissioner can step in and reopen it (although this is a purely discretionary move on his part). According to Wainberg, valuable evidence can be lost in the delay. When Owen Yuen's case finally received a hearing, for

example, he'd lost two witnesses. Although he was still able to continue, the loss of evidence can be fatal for some cases.

Wainberg is also critical of the balance of proof required for a conviction through the PCC. An officer's guilt must be proven "beyond a reasonable doubt." This is the standard used in criminal cases, stricter than the balance of probabilities test applied in civil law, and also more demanding than the standards for other professionals like lawyers and teachers. It's almost prohibitive when applied to complaints of police assault which often take place in private, in police stations or cruisers.

The PCC is able to impose penalties that range

from counselling to firing, yet in the relatively few cases where it has imposed penalties they have been extremely low. The vast majority of complaints in 1983 were resolved without a hearing, and, of the resolved cases, less than six percent resulted in penalties. More than two-thirds of these penalties consisted only of officers being advised or cautioned. Of the five complaints that were granted hearings, only one was found to be substantiated. In this case a two-week suspension without pay was imposed — on an officer who had been found guilty of assaulting a prisoner in handcuffs during an interrogation. The almost trivial nature of the penalties is quite disturbing, considering the fact that close to half of PCC com-

plaints are complaints of assault. If an ordinary citizen is convicted on an assault charge, he or she can be sent to jail.

It's possible that the PCC will change for the better in the next few years. Much depends on the outlook of the PCC commissioner; and Sydney Linden, who has been with the Commission since its inception and who is known for his conciliatory attitude towards the police, will step down sometime this fall. It is not known yet who will succeed him. Attorney General Ian Scott will be presenting a proposal, also in the fall, which could extend the PCC across Ontario — an important move, but no substitute for reforming the system.

Lee Waldorf ●

Picket supports sex reform bill

New Zealand moves to decriminalize gay sex; Salvation Army mobilizes opposition

VANCOUVER — More than forty people gathered outside the offices of the New Zealand consulate August 16 to demonstrate their support for the New Zealand homosexual law reform bill. The day had been designated by the International Gay Association as International Day of Action for New Zealand.

Placards reading "Equality is a right, not a luxury," "End legislated morality," and "Homosexual Law Reform in NZ now!" greeted passers-by. Protesters handed out pink leaflets and circulated a petition in support of the bill.

The proposed legislation introduced March 8 by MP Fran Wilde (Labour — Wellington Central) would decriminalize male homosexuality, with an age of consent of 16, and include sexual orientation in the New Zealand Human Rights Act. The bill passed first reading with a large majority, but since that time a campaign organized by religious fundamentalists has threatened to

destroy the bill, said Terry Fairclough. Fairclough, a member of the committee which organized the demonstration, said: "The demonstration is a message of support for the New Zealand bill, and a call to all levels of government in Canada to take discrimination against lesbians and gays seriously."

The private member's bill is subject to a conscience vote, and the vocal campaign against it has forced a number of MPs to question their support. A petition organized by the Salvation Army is already claimed to have more than 750,000 signatures, said Fairclough. New Zealand has a population of 3.2 million.

"The defeat of the bill will be seen as a victory by fundamentalist groups who have the support of American organizations like the Moral Majority and they will press for further demands in New Zealand, including the concentration of gay men in camps to stop the spread of AIDS, and the

criminalization of lesbianism." There are no laws against lesbian sex now on the books in New Zealand.

Following the demonstration, Fairclough, representing Gays and Lesbians of UBC, and Stuart Alcock, representing the Vancouver Gay and Lesbian Community Centre, presented the acting New Zealand consul with letters and a petition in support of the bill to be forwarded to the New Zealand government.

The committee also organized a postcard campaign and continues to circulate a petition to be sent to MP Fran Wilde, said Fairclough. Other Vancouver groups and organizations, including the Vancouver Lesbian Connection and the First United Church, have sent messages of support for the bill to members of the New Zealand government, he said.

Ken Anderlini ●

Solidarity: Vancouver gays protest at the New Zealand consulate as part of the IGAs International Day of Action for New Zealand.



Photo: Ken Anderlini

Housing: a family affair

Despite court rulings, gay households are still endangered by city by-laws

IN spite of a Supreme Court decision handed down as long ago as 1979, some of Canada's largest — and gayest — cities still have not done away with zoning by-laws that restrict occupancy of dwelling units by "unrelated persons." In Toronto and Vancouver, by-laws still reflect a preference for families by allowing larger numbers of people to live in a house or apartment if they are members of a family than if they are unrelated "by bonds of consanguinity, marriage or legal adoption."

The Court was ruling on a dispute that began when Barbara Greene and Katie Hayhurst, two friends who shared an apartment in North York, a sprawling suburban municipality covering most of northern Metro Toronto, were told that the zoning by-law made it illegal for them to go on living together. Instead of tossing a coin to see which of them would start packing, they decided to fight. What, after all, is so bad about three friends (they lived with another woman) sharing an apartment?, they reasoned.

Five years later, after the case had been through the lower courts and both Greene and Hayhurst had become successful local politicians, victory finally came. The high court threw out North York's — and by implication every other city's — zoning by-law. "The device of zoning by reference to the relationship of occupants rather than the use of the building is one which is *ultra vires* of the municipality...," that is, beyond its legal authority.

The victory came at a time when a number of trends combined to make it sensible as well as legally sound. The family was getting less and less "normal," while rising rents and the growth of gay communities in the larger cities were making households of "unrelated" people more common. The Supreme Court had swept away outdated rules that allowed any number of family members to share space that for others was available only to couples or threesomes.

Or had it? Not in Vancouver, according to Karen Warren, who answers zoning enquiries for the city's planning department. In Canada's western metropolis, heavily populated by "unrelated" gay men and lesbians, the zoning by-law makes a sharp distinction between families ("one or more individuals living together who are related by blood or marriage") and other sorts of people. Any number of family members may share a dwelling unit, while only three unrelated persons may live in similar accommodations. (They can have up to two boarders.)

This blithe disregard of the Supreme Court's view of the matter by Vancouver's legislators and



Illustration: Renata Janiszewski

legal staff is in stark contrast to Halifax's determination, expressed by Gladys Blennerhassett, the City Clerk, to avoid municipal interference in the private affairs of Haligonians. "We don't try to regulate morality in Halifax," she declares, noting, however, that landlords may decide to enforce such rules as limits on unrelated persons or number of occupants.

Montreal and Winnipeg too seem to have understood the Supreme Court's decision. At least neither city seems to worry much about the consanguinity or lack of it among residents of its houses and apartments. Louis Tremblay, Montreal's Chief Inspector of Construction, who deals with such matters in that city, states that Montreal has no regulations on the relationships of those who occupy units. Winnipeg resolves the problem by defining "family" so loosely that blood relationship and marriage become merely one sort of grouping. Al Franklin, the city's Development Examination Officer, cites the by-law definition of "family" as "one or more persons occupying a premises as a single housekeeping unit." The intention is to make a distinction between groups who share an apartment or house and a rooming house arrangement in which the residents are really in single-person households.

What about Ontario, which saw the beginning and denouement of Greene's and Hayhurst's legal battle? Surprisingly, the struggle rages — legally — on. From mighty Toronto to, well, tiny Tiny Township, the problem has continued to preoccupy aldermen, tenants, and of course, lawyers.

Barbara Greene, now a Controller and a mayoral candidate in what is now the City of North York, is ironical as she notes that the legal case that sparked her political career has resulted in a mere footnote that has been inserted in the zoning by-law. "All that way to get an asterisk," she sighs, noting that she still gets calls from tenants

who are being told, as she was over a decade ago, that they must not live together because they are not a family. When she intervenes to remind officials of the Supreme Court's judgment, she is able to get them to drop the matter — only to hear of another case a few months later.

Toronto's Land Use Committee, which deals largely with zoning matters, first took up the issue of what to do about the Supreme Court decision quite promptly. On May 17, 1979, the Committee asked for a legal report on what Toronto must do about it. The matter seems to have been forgotten, however, until in 1984, the city's Legal Department brought forth the requested report.

Oddly, the major element of the long-delayed case, which arose in a place called Tiny Township, (in Simcoe in south-central Ontario) where in 1979 a Mr Smith decided to challenge a by-law there that defined "family" more broadly than North York had done, but failed to allow in its definition the complete freedom of occupancy mandated by the Supreme Court. The case went as far as the Ontario high court, where the by-law was upheld, and the Supreme Court refused to hear an appeal.

What is odd is the seeming determination of Toronto's lawyers to seek the most restrictive possible definition that the courts will allow, rather than attempting to apply the Supreme Court decision in a straightforward manner. Alderman Jack Layton, who represents the city's heavily gay Ward Six, was quick to seize upon this point when, as a member of the Land Use Committee, he received the 1984 legal report.

"It's blatant discrimination," he says. "The Supreme Court ruled that relationships among occupants are beyond the scope of zoning by-laws, and that's the only fair way of dealing with it. The Tiny decision allowed that principle to be

'refined' to the point where the only gain over the bad North York by-law is that four, instead of three, unrelated people can reside together. And this is supposed to be appropriate in a city like Toronto."

The city's lawyer responded to a letter Layton wrote to the Committee, in which he raised these points, by correcting some of the alderman's legal judgments. The main point, though, that the Tiny case "restricted the number of unrelated persons who could occupy a dwelling but did not limit the number of related persons..." was conceded by the legal staffer.

"That means that, if a group of gays or lesbians decided to rent a house, someone could complain and the group would be open to legal problems," Layton says. "That just isn't fair, and I don't even think it's legal."

But disputes over legal definitions may not be the best way of working to ensure that zoning is not used as a weapon against gay people and others who wish to live together without figuring out how to be a "family." It is open to Toronto or any other city to adopt by-laws that go beyond the basic requirements of the Supreme Court decision as refined by the Tiny ruling. And it is open to gays and others who might be affected to work for passage of such by-laws.

For gay people living in Vancouver and Toronto (and Tiny), it seems that only such political effort will ensure that they, like gays in Halifax, Montreal, and Winnipeg, can get the full benefit of Barbara Greene's long legal battle. Without it, it seems some people are determined to make sure that our right to be "unrelated" retains "asterisk" status — forgotten when inconvenient.

Lee Zaslofsky

LETTER FROM
WINNIPEG
Ted Millward ●

**Uncertain future
shadows gay centre**

Signs overhanging Winnipeg streets come under city jurisdiction and, when Giovanni's Room opened in 1982, the city fathers were reluctant to have it mistaken for one of *their* community centres. So, Winnipeg's first publicly gay premises had to advertise itself as the Winnipeg Gay Centre, although everywhere but on its sign on Sherbrook Street it is proclaimed as the Winnipeg Gay Community Centre.

Gio's is the hub of the city's gay community; it contains a restaurant, a bar, a small dance floor, a reading room and offices out of which operate a phone line, the city's gay newsletter, *Out and About*, and several other organizations.

Truncated as it is, the sign on Sherbrook is a declaration of pride, for it tells the world that the gay community is out of the closet.

Coming out, as we all know, is a never-ending process. Not all the Winnipeg community is as far out as the sign; and not all are enthusiastic at being dragged out by the sign. But neither bashers on the outside nor dissenters on the inside have succeeded during three years in effacing that declaration.

Money, unfortunately, carries more weight than even prejudice and anxiety; and, with two years left in the first of two possible five-year terms, Giovanni's Room now faces the prospect of having its building not only sold out from under it, but torn down around it. Ironically, the villain is the one agency which has been a more or less reliable friend of Winnipeg's lesbians and gays: Klinik, a nearby community health and social service organization which is outgrowing a series of makeshift quarters and anticipating funding to construct an adequate building of its own.

When you're renting space in an old building — and one that the owner would gladly sell you at his price but you'd have second thoughts about buying even at yours — probably you should never be surprised to learn that the building has been sold away from you, and never be confident that a second deal won't be closed if the first collapses.

Why, then, so much consternation, so much indignation, when Gio's is threatened with eviction?

First, there is perpetual financial precariousness. Winnipeg's gay community has come up with no big backers. Five years of socials went into raising the money that barely sufficed to open Gio's in 1982. The opening was possible because the hard-to-rent premises on a run-down commercial street came equipped with the residue of two bankrupt restaurants, so that Gio's could go into business at little more than the cost of materials for a volunteer redecorator. But if the building and site were unattractive to most businesses, they suited a gay community centre well enough: just off Portage Avenue, close to downtown, well served by buses, adequate parking, and just across the street from Winnipeg's only other gay club.

That club has shown that a gay business can make money in Winnipeg, but not at a rate or in a

style compatible with supporting the community services that have always been a commitment for Gio's management. Profits from Gio's that could have been set aside towards a permanent home have gone into providing office space, utilities and equipment for the gay service organizations. The first three years of a prospective ten-year lease served to establish the Centre; the hope was that the succeeding seven years would enable a building fund to mature.

The lease afforded Gio's some protection in the event of the sale of the building, but none in the event of demolition. It seemed unlikely that a commercial enterprise would be interested in buying in order to demolish. The real risk, and the one that materialized, was that a government-funded agency would choose this out of a number of alternative sites in the area.

Gio's reacted by direct appeals to the Klinik board — to reconsider, and to consider other sites — by circulating a petition among Centre users, and finally by tackling the government departments responsible for funding purchase, demolition and rebuilding. Originally, it was understood, Klinik had to say yea or nay to the Sherbrook Street site by August 28. On August 26, representatives of the immediately affected gay organizations were allowed to speak to the Klinik board. Phone enquiries on August 29 and 30 extracted rather evasive answers that Klinik had secured a month's extension on its option, and that there was some uncertainty about the terms on which the government was prepared to acquire the property.

What are the other possibilities? The club-across-the-way has space to rent, but unequipped, and at a rental beyond Gio's income, and, perhaps more decisive, with a publicity policy at complete odds with the committed openness of the Centre. Winnipeg has its share of derelict buildings, all needing renovations outside the available resources, and usually so situated as to discourage the necessary gay traffic. There remains the chance of holding out for the right building on the right terms.

So the summer ends in uncertainty: we don't know how imminent the threat is to the hard-won Winnipeg Gay Community Centre, but have a sharpened sense of urgency to ensure the Centre's survival. ●

NETWORK
UPDATE

Network is *The Body Politic's* listing of community groups and services of interest to lesbians and gay men throughout Canada, published every second month. In other months, to keep you up-to-date, we publish this digest of corrections and additions. To list your group, write: Network, TBP, Box 7289, Stn A, Toronto ON M4W 1X9.



TELEPHONE AREA CODES VARY

TELEPHONE AREA CODE: 403

Mississauga

Area code: 416
GEM Phoneline, 278-6010.

Niagara Region

Area code: 416
GAB (Gays at Brock University). Contact GO Niagara, Box 51, St Catharines ON L2R 6B4.
NGC (Niagara College Gays). Contact GO Niagara (see item above).

Ottawa

Area code: 613
AIDS Committee of Ottawa, c/o the Gayline, 238-1717, Mon-Fri, 7:30-10:30.

Toronto

Area code: 416
Glad Day Bookshop Defence Fund, 598A Yonge St, 2nd fl, M5Y 2A6, 961-4161.

Calgary

Gay Youth Calgary. Peer counselling, information, social activities for gay and lesbian youth 15-21. 234-8973.



TELEPHONE AREA CODE: 604

Comox Valley

The Island Gay Society — Comox Valley, Box 3073, Courtenay, V8N 5N3, 338-9479. Lay and peer-group counselling, social contacts and get-togethers, etc.

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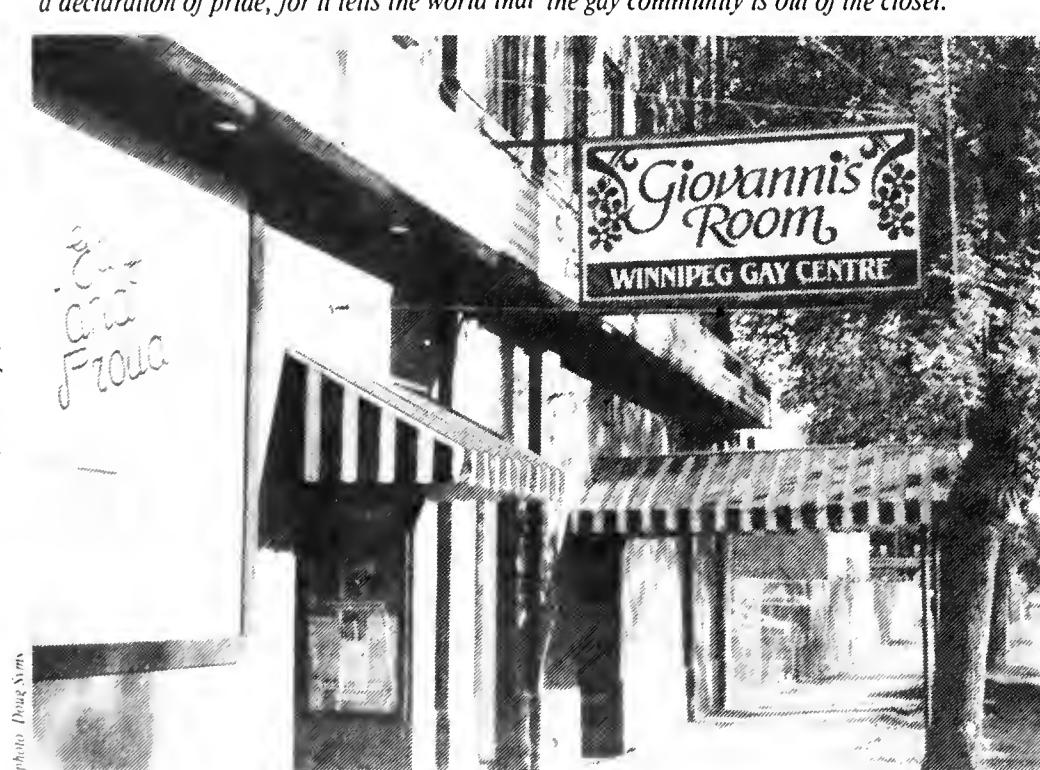
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Reading the sex scandals

About the only thing missing was the sound of heavy breathing.

For a few sensationalized days at the end of May, you couldn't pick up a newspaper or flip on the TV in British Columbia without noticing that once again the Dirty Old Media were busily molesting the childlike minds of their readers and viewers.

The furor focussed on two cases of "gross indecency" involving men and boys.

The front-page "exclusive" in the Vancouver *Sun*'s May 25 weekend edition (that's the one that plops onto the doorsteps of 150,000 city homes) told the story of US citizen John Lewis, 37, who had pleaded guilty in Vancouver in 1983 to several charges of buggery and gross indecency involving boys aged 15 and 16, and served four months of a six month sentence. Lewis, also wanted in Utah and California on additional sex charges, had achieved notoriety as the "author" of the "Chicken Book"—a private compilation of photographs of boys and lists of prominent Canadian politicians, professionals and businessmen—alleged by police officials from here to Los Angeles to be the business ledger of a far-flung child prostitution ring.

But all that was old news. The "scoop" unearthed by *The Sun* was that Lewis, rather than having been deported to face US courts, was alive and doing well as the employee of a Vancouver yacht charter company (which meant he was doing better than the 15 percent of the province's population who were out of work). Not only was he on the loose and gainfully employed, Lewis also turned out to be an enthusiastic booster of Premier Bill Bennett's Expo 86 world fair and had landed himself a non-paying position as a member of Vancouver's Centennial Commission, the body charged with the task of celebrating the city's 100th anniversary next year.

For readers not yet sated with "family porn" (which seems to be one of the underlying functions of these prurient cautionary tales), *The Sun*'s page two offered a related story headlined: "Former MLA Pleads Guilty in Sex Case with Boy of 15." It reported that former Victoria politician Charles Barber had pleaded guilty to acts of "gross indecency" with a teenager that occurred in 1982.

If *The Sun* led the pack of morality bloodhounds, the rest of the media were swift to join the hunt. There were daily updates peppering the public with trivial details that ranged from the lurid to the ludicrous.

BCTV, ever hungry for visuals, and hampered by the unavailability of Lewis for on-camera comment, devoted an entire featurette to shots of the waters of Georgia Strait and the unprepossessing waterfront office where the centennial commissioner worked for a charter company. The company's main job, repeated the voice-over several times, involved transporting teenagers from a fundamentalist religious organization to a summer retreat. Although company officials denied that Lewis came any closer to the charter outfit's clients than to the firm's financial ledgers, the implication lingered and the TV report counted on viewers' imaginations to do what the video cameras couldn't.

The Province, the morning tabloid given to a style of soap-opera simplicity, did its best to liven up matters by tantalizingly whispering that mis-

creant Barber had seduced his young sex partner by fondling him with a toy giraffe, which, since the paper said no more, left many gay readers scratching their heads about both anatomical possibilities and the correct usage of the verb "to fondle." This puzzle was cleared up when the six o'clock TV newscast boldly announced that the youth had been masturbated with a hand-inserted puppet duck.

Left in our laps

So it went for several days. At times, the media seemed to adopt such a uniform face that consumers might easily assume they were viewing or reading the morning, afternoon and midnight editions of something that could be called *The Vancouver Journal of Child Abuse*. Coincidentally, as if this exhibit of the seamy side of the gay lifestyle wasn't enough, there was also that week, in the midst of the spate of sex reporting, a front-page account of the spreading AIDS epidemic.

Finally, a week later, both tales petered out when Barber was sentenced to a short jail term and issued an extensive statement of contrition, and Lewis resigned from both his public and private sector positions, accompanied by satisfied harumphing from various good citizens (leaving in limbo only the fate of the "Chicken Book," whose contents have yet to be divulged).

In themselves, the two cases were neither particularly judicially interesting nor did they raise issues of principle in the on-going debate about sexual politics. In fact, the whole business could have been covered in a few paragraphs on page 37 without obstructing the public's "need to know." Yet, of course, it wasn't.

Exotic and common garden variety sex scandals

The instinctive flinching experienced by gays when reading the latest man-boy sex scandal is not unfounded.

The gay reaction becomes clearer when you consider a comparable heterosexual incident. The most recent local case, playing the pages of the Vancouver dailies in early June, involves an allegedly incestuous 62 year-old father and his two teenage daughters in a messy imbroglio that also included the man's secretary, mistress, wife and pre-teen son. For heterosexual male readers, who are presumably not engaged in similar activities, typical responses might range from mild interest to revulsion.

It was school for sex

BY BARBARA MCINTOCK
Victoria Bureau

He was only 11 years old but a man taught him how to have sex with girls. And they were girls of the same age. The boy testified in court that sometimes four of them had sex at the same time—himself and one to the young girl his instructor with another.

His instructor, the boy said, was Robert Willoughby, now facing 29 charges including gross indecency and

Whereas, for gay readers following the Lewis or Barber cases (and here I'm making an equivalent assumption of gays who have no inclination toward man-boy sex) a typical first reaction is: "How will this affect us?" That is, gays justifiably read such events in terms of social categories; heterosexual males read of similar behaviours as simply individual human oddities, perversions, crimes or whatever.

Even after a decade and a half of gay liberation politics, gays still live with a "ghetto" mentality. And for good reason. While stories of hetero sex violators are treated as singular behaviours—that is, you won't find heterosexuals thinking, "How will this affect us heterosexual males?"—any public account of homosexuality, scandalous or otherwise, seems to operate under the unwritten structural rule: "This is what homosexuals are like."

Hence, gays live in an atmosphere of dread anticipation, now heightened, now muted, characteristic of classic nineteenth century ghetto communities, especially Jewish ones, who were subject to sporadic but methodical assaults by both the state and private groups. Gay sex scandals lead the homosexual community to wonder, not unreasonably, "Is there going to be a police crackdown? More surveillance? Public backlash? Jibes on the job?"

Unsurprisingly, such fears tend to divide the gay community when it comes to political responses. Some gays are driven to preach an excessive social conformity and to vigorously disassociate themselves from the community's "outlaws"—a distancing over and above the sort of disapproval anyone, gay or straight, might express for particular acts. Others, irrespective of their condoning or condemnation of individual incidents, argue that the only long-term way out of the ghetto entrapment is a politics that insistently seeks to dismantle gay social stereotypes until homosexuals are seen as variously and distinctively individual as anyone else. At the utopian end of this vision, that probably means a society in which "homosexual" and "heterosexual" are no longer relevant terms.

A similar categorical problem arises with respect to actual sexual behaviour. Despite our best efforts, what homosexuals do in bed and other erotic places still remains a mystery to much of society. Just as individual homosexual transgressions are treated categorically ("This is how gays are"), so are specific behavioural details regarded as "This is what gays-in-general do."

Thus, any bit of mildly bizarre behaviour (the use of a toy giraffe to fondle someone's genitals probably qualifies) feeds into an image of gay

Child sex mu Molester escaped YMCA screening

By KEITH MORGAN
Staff Reporter

RBARBARA MCINTOCK
Victoria Bureau

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continued from page 19

ble political intentions, see Chris Bearchell, "Taking Advantage of Abuse," *TBP* January 1985. While Badgley's findings force a recognition of the reality of child abuse and raise fundamental questions about the way our society is structured, critic Bearchell probingly inquires whether those in power want to deal with those questions or whether their studies have other uses, namely the further repression of familiar scapegoats.)

The virtue of child abuse documentation is that it reveals an astonishingly widespread, hitherto unspoken of, pattern of physical (including sexual) violence directed against children in our society. Perhaps less noticed beneath the headline-grabbing stats, and notwithstanding the eyebrow-raising number of male victims, is that most of the abuse is perpetrated by heterosexual males within their own homes and neighbourhoods.

One of the side effects of the popularization of child abuse discourse, however, is to push aside an equally horrific portion of reality that is part-and-parcel of a larger picture: violence against women. Even a casual conversation with a representative from Vancouver's Rape Relief centre elicits staggering figures: as many as one out of two females is the victim of physical battering, one in four women is the victim of rape. Again, the aggressors are overwhelmingly heterosexual and the site of much of the violence is the sacred institution of the home.

The reality is that there aren't strictly separable heaps of molesters, batterers and rapists. All too often, they are one and the same person, the average North American heterosexual male. If a Martian sociologist were to transmit home a purely factual description of what goes on hereabouts, he or she would have to report: the incidence of male violence against women and children is statistically significant enough that it can be regarded as normal male behaviour. And that's what gets lost when the media sensationalize, individualize and make exotic the incidents of abuse they consider newsworthy.

Many gay males feel distinctly uneasy in the face of this essentially feminist analysis of male violence and its attendant features of male privilege and male political and economic advantages.

The impulse is to protest: "Hey, I didn't do it."

Indeed, just as it's important to note the differences between gay and straight reading of sex scandals, there's reason to notice that gays are, by and large, not your average guys.

Most obviously, gay males (leaving aside ex-

ceptions) don't physically or sexually assault women. Nor, in terms of privilege, are gay males the recipients of vast amounts of unpaid personal services that are a feature of heterosexual relationships. Even when it comes to economic advantages available to gays by virtue of being males, a price is often paid in terms of having to hide one's sexual preferences or to locate in gay-identified occupations (most of which have the virtue of not enforcing standards of masculine behaviour).

This is not to suggest a holier-than-thou portrait of the gay male. Often enough, gay males collaborate with their straight brethren in the acts and atmosphere of misogyny (hatred of women) that characterize male behaviour. And certainly, gay males are not exempt from acts of sexual abuse, as the Lewis and Barber cases demonstrate.

But if gay males have less reason to feel guilty about what happens to women in our society, they also have no cause for indifference to women's condition. Even in terms of simple self-interest, it makes sense for gay men to recognize that the forces of homophobia (hatred of homosexuals) are not separable from the forces that oppress women. The oppression of women and homosexuals are but two sides of the same coin that pays for maintaining the standards of masculinity.

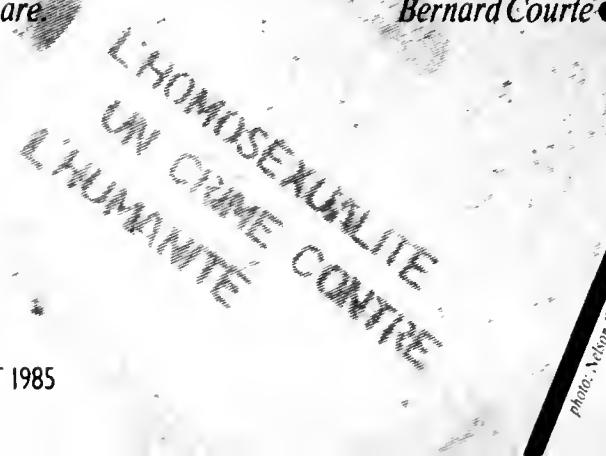
All of this, admittedly, takes us some distance from the problem of what to make of gay sex scandals. But not entirely. For, if male homosexuality is worth differentiating from its heterosexual counterpart, might there not be things to say about consent, inter-generational sex, inequalities of power in relationships, even about pornography, fantasy, prostitution, and desire itself, from a gay perspective that would otherwise go unexamined? In a society that hates sex, the answer is probably yes.

One closing qualification. In suggesting there's something to say, that doesn't mean that everything to be said will sustain the popular image of male homosexuality as a morally promiscuous free-for-all. The image is untrue, but gays bear a share of responsibility for promulgating such nonsensical slogans as "If it feels good, do it." I suspect, in fact, that the discourse of homosexuality, born in moral opprobrium, will ultimately turn out to be about morality. If it's true, as the familiar quip has it, that the love which once dared not speak its name has turned out to be the love that won't shut up, it may still have some surprising things to say.

Stan Persky ●

Fighting words: Montreal's new gay district, the *Village de l'Est*, was the object of a homophobic graffiti campaign this summer. The slogans "Un homosexuel, c'est abject!" (A homosexual is pitiable) and "L'homosexualité: un crime contre l'humanité" (Homosexuality is a crime against humanity) were neatly spray-painted with stencils in many locations. Until July, such graffiti had been limited to public washrooms, but they now seem to have come out, perhaps in reaction to the new visibility of gays on St Catherine East. The hate messages have not been removed by municipal maintenance workers, although graffiti of a racist nature always are.

Bernard Courte ●



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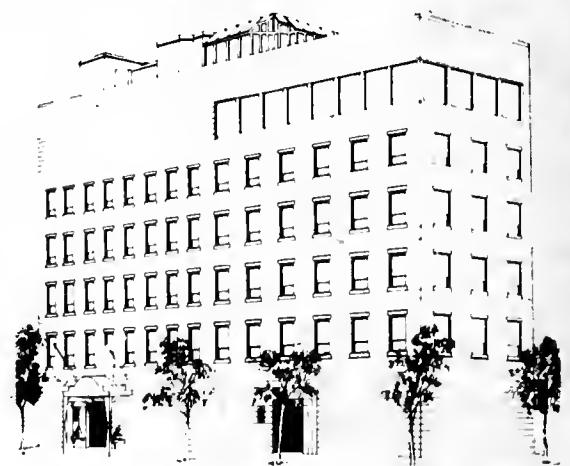
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Red Hot too hot for Supreme Court

The Supreme Court of Canada has denied Red Hot Video Ltd of Vancouver leave to appeal its 1983 convictions on obscenity charges. The company, made famous by antipornography activists, is one of the largest suppliers of gay sex videotapes in Canada.

In 1983 Victoria BC police raided a Red Hot Video outlet and seized amongst other things, three heterosexual videos — *Bad Girls*, *The Filthy Rich*, and *Candy Strippers*. The three tapes were reported to contain scenes of group sex, of a woman in chains forced to urinate on a man, and of a woman being raped.

A provincial court convicted the company on three counts of possession of obscene material for the purpose of distribution and imposed a fine of \$100 on each count.

Judge Darrall Collins held that the dominant characteristic of the tapes was the exploitation of sex. He stated that "the Canadian community is not prepared to tolerate an attack on its moral fibre by the showings of films of this nature."

The ruling was the first time in Canada that the existing obscenity law under Section 159 of the criminal code was applied to movies intended for home consumption.

In March, that decision was appealed in the BC Court of Appeal. The basis of the appeal was that the obscenity law was so vague that the company was denied fundamental justice as guaranteed by the Charter of Rights and Freedoms. The two leading Vancouver daily newspapers editorialized in support of the appeal, calling for a more precise Criminal Code definition of obscenity.

The three-member Court of Appeal unanimously upheld the convictions, declaring the obscenity law was "precise and understandable."

Chief Justice Nathan Nemetz stated that judges have not "failed to notice the growing concern expressed by the Canadian community that the undue exploitation of women and children depicted in certain publications and films can, in certain circumstances, lead to abject and servile victimization." Judge Nemetz continued that "the degrading vilification of women is unacceptable by any reasonable Canadian community standards."

Judge Anderson, concurring, said that even private viewing of such material is unacceptable. Such videotapes he said "constitute a threat to society because they have a tendency to create indifference to violence insofar as women are concerned."

Ace Henderson, defence lawyer for Red Hot Video, told *TBP* that "the Court of Appeal decision gives a green light to police forces to prosecute obscenity charges that up to that point the police had been reluctant to pursue." And he noted a recent upsurge of such prosecutions in British Columbia. Henderson felt that the obscenity laws as now defined are too amenable to the sway of public opinion. He had no doubt that the lobbying of such right-wing groups as Women Against Pornography were instrumental in affecting the court ruling.

As is the convention, no reasons were given by the Supreme Court in refusing to hear the appeal. "It leaves a crack open" ventures Henderson. "One day the Supreme Court will confront the issue of the legality of the vagueness of the obscenity provisions of the Criminal Code. For

whatever reasons, this time, it chose not to do so."

Others were less pessimistic about the meaning of the Supreme Court's decision. CBC Stereo producer Max Allen, a veteran participant in, and observer of, Canadian obscenity prosecutions, notes that other cases now working their way through the judicial system probably present better opportunities for finding the vagueness of obscenity and censorship statutes unconstitutional. Says Allen: "Lawyers all across the country were praying that the Supreme Court would not decide the constitutional issue on the basis of the Red Hot Video case." *Ric Taylor* ●

new building in the heart of Toronto's gay district and its president concedes that a large portion of his membership is gay.

General membership in the crowded downtown facility costs \$440 (\$340 annual fee and \$100 one-time fee for the new building) for an individual. But there is also a spouse membership available for \$240 (\$240 annual fee, no building fee). A couple pays only \$680 for two memberships which would cost them \$880 as individuals.

Interestingly, neither the Vancouver nor the Montreal downtown YMCAs impose such differential rates; everyone pays the same fee for the same service. Perhaps significantly, neither is located in their city's gay community.

Spouses, by definition, must be married. But inquiries made last March revealed that the Toronto Y gives the spouse discount to any male and female claiming a common address, whether they are married or not.

With my individual membership due to expire at the end of the month, I went to the membership counter March 25 with my lover of 11 years, Brian Mossop (also a Y member), to request renewal at the spouse rate. The very first person we talked to told us that the spouse discount was "for heterosexual couples, not for homosexual couples." At least he was frank; his was the last explanation we were to have on the subject for five months. Thereafter, Y officials either would not explain the rationale of this policy or would not answer our inquiries at all. General manager John Joyce took the prize for sheer bureaucratic inaccessibility: although I was referred to him by his own staff, he was never in when I attempted to

YMCA privileges for straights only

The Metropolitan Toronto Central YMCA has refused to reconsider a policy that offers a substantial discount on membership fees to heterosexual couples, although it recently moved to a

Kiss of Life: About four hundred people gathered August 9 to watch Ford Barker (l) and Philip McDougall kiss on the steps of City Hall in Kingston, Ontario. The kiss was staged by gays and lesbians, as part of a three-day peace movement event, "to mark the link between male conditioning to aggression and the lack of men-loving-men imagery in our society."



"What we're dealing with here is privilege based on sexual orientation: if you're gay, you pay the full price"

see him, did not respond to requests to telephone me and did not answer a letter I wrote to him.

Finally, I took the matter to alderman Jack Layton, in whose ward the Metro Central Y and the gay ghetto are located. When Layton got a similar brush off from Y officialdom — his letter of May 30 to president Harry Labatte was still unanswered by the last week of August — he released the story to the media. It was only when the press called, asking the same questions I'd been asking for five months, that the Y decided to produce some answers.

After an initial fumble in which Labatte told the *Toronto Star* that the policy would be changed — apparently under the misapprehension that the Ontario Human Rights Code recognized gay couples as families — the Y president issued a press release August 22 announcing his discovery that "the Code in fact applies only to heterosexual relationships." He went on: "Therefore, our policy continues to be that family discounts apply only to legally recognized family units as defined under the Ontario Human Rights Code."

In fact, conformity with the Code was never an element in the formulation of the policy: the very next day Labatte was assuring the *Star* that the

continued from page 21

policy was being changed immediately to conform to the practices of the Ontario Human Rights Commission.

According to Layton, Labatte has offered to hold a meeting with him and me to discuss the matter.

When I first inquired about spouse membership for gays six months ago, I certainly expected some resistance, even though YMCA vice-president George Rodger told me for publication last year: "All people, gay or straight, male or female, whatever the case may be, are welcome and we want all our members to feel comfortable here." What shocked and angered me was the contempt for Brian and me as a gay couple and for the community in which the Central Y has settled itself that the organization's handling of this matter has uncovered.

Despite the obfuscatory rhetoric about spouses, families and marriage, what we are dealing with here is privilege based on sexual orientation: if you're straight, we'll knock off \$200; if you're gay, you pay the full price. That simple reality is recognized even by the Y's own employees ("For heterosexual couples, not for homosexual couples").

Although the Y is located in a gay ghetto, although gays constitute a large part of its membership and although it claims to want those gay members to feel welcome, the Y will make not any accommodation for those gay members that it is not absolutely forced to make by law.

If the Metro Toronto Central YMCA will not give up these arbitrary, discriminatory practices until it feels the force of the law, who will?

Ken Popert ●

Health workers will workshop on AIDS

HALIFAX — The Metro Area on AIDS will sponsor a day-long workshop for health and social service professionals October 26 at the Technical University of Nova Scotia. The eight hour programme will include sessions on disease description and transmission, hospitalization and the return of people with AIDS (PWAs) to the community after treatment, sexual counselling for PWAs, their partners and other members of high-risk groups, and a panel discussion on legal and social needs and problems. A registration fee has been set at \$10. Organizers hope to attract a hundred participants.

The event coincides with a national conference of the Canadian Public Health Association, to be held at the Hotel Nova Scotian October 27-29. The workshop is intended to educate people working in health and human services about the needs of people with AIDS and to prepare them to deal with the growing health crisis. The official number of AIDS in Nova Scotia so far is six, but spokespersons for the Committee believe the number of people with AIDS in the province is actually higher, some of them having been diagnosed in other places and subsequently returned home.

The Committee, an outgrowth of the earlier Gay Health Association, is run by a five-person committee representing gays, medical and social service professionals and relatives of PWAs. The organization is incorporating under a formal

constitutional structure, which should be in place in time for the October workshop.

For more information on the workshop, write Metro Area Committee on AIDS, PO Box 1013, Stn M, Halifax NS B3J 2X1, or call (902) 429-2808. (GANG)Robin Metcalfe ●

Government waits on AIDS treatment

HPA-23, the experimental drug developed in France to treat AIDS, has not yet been approved for use in Canada, according to a Health and Welfare Canada spokesperson.

Dr Mike Davis, Chief of Infection and Immunology within the Health Protection Division of Health and Welfare, said that they are "awaiting the approach of the suppliers concerned to us." When the supplier is ready, Davis explained, the particular manner in which the drug should be used will be proposed. Pre-clinical new drug approval is then given, or withheld. If approved, the drug would be available for experimental use only within hospitals.

Davis pointed out, however, that it is "problematic as to whether it has any value." Phil Shaw, Media Relations Officer of the AIDS Committee of Toronto, echoed Davis's sentiments. Shaw says of HPA-23: "For some people it may prove ineffectual; for others it may be just the right thing." The combination of HPA-23 with other drugs is also a likely scenario, Shaw stated, in the treatment of AIDS.

No approval date for HPA-23 was given by Davis. Andrew Lesk ●

STATS

As of September 10, the Laboratory Centre for Disease Control in Ottawa had recorded a total of 284 adult cases of Acquired Immunodeficiency Syndrome (AIDS) in Canada. This compares with a total of 275 cases this past August 6, and a total of 117 cases one year ago.

The current total of 285 breaks down as follows:

	Total	Gay or bisexual	
		Cases	Living
Canada	284	222	122
ON	121	112	67
QC	85	39	11
BC	57	52	33
AB	12	12	5
NS	6	5	5
SK	1	1	0
NF	1	0	0
MB	1	1	1

No cases are reported in New Brunswick, Prince Edward Island or the Territories.

You can get advice about AIDS by calling the following organizations: Halifax Metro Area Committee on AIDS, c/o Gayline, (902) 423-1389; Montreal AIDS Resource Committee/Association des ressources montréalaises sur le SIDA, (514) 933-2395; AIDS Committee of Toronto, (416) 926-1626; Homophile Association of London Ontario AIDS Committee, c/o Richard Hudler, (519) 663-2069; Edmonton AIDS Network, c/o Gay Alliance Toward Equality, (403) 424-8361; AIDS Vancouver, (604) 867-2437.

Ken Popert ●

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Queer behind the Curtain

Toronto video artist John Greyson discovered cruising behind the Bolshoi and other delights and difficulties of gay life in Moscow at the International Youth Festival

Times have changed. Seven years ago, at the last World Youth Festival which was held in Havana in 1978, lesbians and gay men were politely invited *not* to attend by conference organizers. This year, the seventh festival, a gathering of 40,000 "progressive youth" from around the world was held in the big apple of the East itself — Moscow, USSR. Toronto artist John Greyson became the first Canadian delegate to formally represent an open lesbian and gay organization — Toronto's International Gay Association Support Group. He found he was not alone. Greyson spoke to Tim McCaskell about his adventures.

"The first thing I did was to look up the Dutch delegation," recounts Greyson. "The place was humming with rumours about how the whole Dutch delegation was queer. I knew that wasn't true, but I also knew from people I had met at the IGA conference in Toronto that some of them were."

"We were staying in the same hotel, so the morning after I arrived I went up to their floor. I'd already tried to make contact but nobody could tell me who the leader of the delegation was, or anybody's name. A woman answered. She spoke English really well, and it sounded close enough to English with a Dutch accent for me so I started asking about the gay delegates. She just kept looking more and more confused and upset as I tried to explain myself. Finally, a guy came down the hall who was clearly gay, so I turned to him. He spirited me right away. It turns out I had the wrong room. The woman was the chief Soviet translator."

"There were about fifty people in the Dutch delegation and about a third were lesbians or gay men representing all sorts of organizations, third world, peace, students.... There were two official delegates from the Gay Youth Platform which is the national coalition of Dutch gay youth groups."

"So we sat down and strategized about what we could do to raise gay issues during the ten days of the conference. The best way to get an issue raised was to put it in a national delegate's official statement. The Dutch had gone through a terrific struggle around it since the group was of all political stripes and prejudices. Eventually, it got included and it was a fairly good statement."

"The other place to raise the issue was in the 'working centres.' There were fifteen centres organized around different themes where each country would send delegates to raise issues and speak from their country's perspective. I had applied to speak at the 'Rights of Working Youth' centre. I had the backing of the Canadian delegation. I felt that raising lesbian and gay rights in the concrete context of fighting job discrimination would be easier than trying to raise it in terms of 'Peace' or 'Anti-Imperialism' or 'Sports.' I al-



so wanted to avoid 'Culture' since that was such a cliche. I made my speech, which was fairly well received... some applause... some booing and hissing. A Danish delegate also brought it up in his paper. Finally, it was raised by British and Dutch representatives in the Chairing Pool's final summation of the working of the centre.

"The Dutch decided they wanted to focus on speaking at the 'Anti-Fascist' centre, which was aimed at challenging histories that are trying to whitewash Nazi atrocities during World War Two. Specifically, they wanted to raise the issue of the 'Pink Triangle prisoners' in the concentration camps. At first, the organizers said that it was the wrong centre for such an issue. The Dutch replied it was absolutely the right centre to talk about attempts to suppress historical evidence. The organizers then said there wasn't time. The Dutch pointed out they had requested the spot in April. It went back and forth like that — new excuses, new arguments. Finally the organizers gave in and the Dutch got to speak, and were favourably received.

"Another Dutch delegate talked about lesbianism at the Women's Centre. She wasn't well received, but afterward this very excited Russian woman came up and started asking all sorts of questions. She said some homophobic things but basically wanted to know more, especially what it was like for two women to have sex together. And she wanted *real* details.

"She was as close as our group got to contacting any lesbians, but by the end of the conference we had established quite a little network including people from Holland, England, Ireland, Italy, Denmark, the USA, and a group of Russian men."

"One of the Canadian delegates had lived in the Soviet Union previously, and he knew two gay men who had been living together there for three or four years. One was doing post-graduate work in biochemistry and the other was a painter who had chosen to work as a street cleaner. That

helped us make contact with Soviet gays.

"The first night we got together, they took us down to the cruising spots. The main place is the park outside the Bolshoi Ballet. About two blocks away there is another strip where men cruise each other. This is all in the main downtown of Moscow. Just around the corner from the Bolshoi is the gay bar. It's a normal cafe during the day, and serves quite good food. Then after 8pm, it begins to fill up with men. Lesbians still don't seem to have a place to go. It's a very low key place and we didn't see it at its best since for some reason it was closing down early during the festival.

"There are two baths. The one I went to reminded me of the baths I've been to in Mexico. They give you a key to a small changing room with a shower, and a towel. There's one common sauna. People have sex in the changing cubicles. The attendant seemed to know what was going on. She was an old woman who seemed to know all the regulars by name. The major problem was that the place was so small — only 16 units — so there was always a line-up. You see a guy in line you like, but he'll have to wait for twenty guys ahead of him to go through. And with that kind of pressure, you get unpopular if you stay too long.

"I think a lot of Soviet men came out to see if they could pick up foreigners around the conference, and it was quite easy to meet people at the Bolshoi. Still, it wasn't easy to find a time or a place to really get to know people. Russian guests weren't permitted in the hotels and there was a lot of security for the conference. A couple of guys did manage to sneak in for a party one night and one was picked up and questioned for a couple of hours when he left. Language was another problem. It wasn't easy to find sympathetic translators for that kind of exchange.

"After the conference was over, those of us who were staying on for an extra day arranged to go to the gay beach on the river north of Moscow with our Russian friends. There were about 20 of us on

the train. The beach is very nice, on the far end of a straight beach. People cruise. There was one outrageous older queen in a leopard-skin loincloth, checking absolutely everyone out. If you pick up somebody, you can go back into the bushes for sex. On a good summer's day, there can be around two hundred men cruising the area.

"According to the people I talked to, the oppression of gay people is pretty benign these days. The anti-gay laws are still on the books, but, like in Canada before the 1969 reform, sex between consenting adults in private is pretty much left alone unless someone is trying to get at you for something else. Then there's all the usual family and social pressure. Younger straight people seem far more tolerant.

"Most people seem to know so little about homosexuality. I talked to a gay medical student who was interested in the subject and who had access to libraries and all the literature. He'd never even heard of the Kinsey studies and wanted to know if I thought homosexuality was 'natural.' One thing that gay people would ask about was AIDS. There have only been a couple of articles in the Soviet press and they have avoided talking about homosexuality at all, but there are still lots of rumours.

"I came out to a lot of people. One of the first questions people ask you is what organization you are representing. So I would say the IGA. And they'd look puzzled and ask what that was, and I'd have to explain about homosexuality. Then they'd get very polite all of a sudden. Occasionally, I would play innocent and say I'd heard about an organization in Leningrad which was trying to organize the community against gay oppression. Someone told me he doubted that was true, but he had heard that the Gorky Institute had been successful in treating people. Fortunately, that turned out not to be true. None of the gay people I talked to had ever heard of treatment programmes being used against gays.

"It's hard to make criticisms about the conference or the Soviet Union without sounding like some crazy anti-Soviet right-winger. That was a problem there too. Whenever you tried to raise criticism about the kind of treatment gay people face there, there was a tendency for people to turn off and categorize you as 'anti-Soviet.'

"And there were some very annoying incidents. A Dutch delegation fact sheet on the oppression of lesbian and gay youth was confiscated at customs. They almost took my copy of the IGA's *Pink Book*. I had to insist it was published by the organization I was representing and I needed it. Someone else apparently had their copy of Orwell's *1984* taken away and a Green Party statement on the environment was seized.

"There was also a lot of empty rhetoric at the conference and a lot of issues, not just gay things, that weren't on the agenda. The rights of the disabled, or native rights for example. And when people tried to bring them up they met a lot of needless bureaucratic resistance.

"Still, I think in terms of the gay issue this conference was a really big breakthrough," Greyson concludes. "This wasn't the first time there have been gay delegates at an international Youth Festival, but people were out of the closet more than

continued on page 24

ever before, and we succeeded in raising the question in a number of forums in a very public way. We also showed, as gay people, our solidarity with other people who are struggling against injustice around the world."

Although technical problems prevented Greyson from shooting footage, he is still planning to put together a video chronicling his experiences entitled "Moscow Doesn't Believe in Queers." And if you want to hear the story of how he had sex with a hunky Russian on a hill of red (of course) army ants, you'll have to ask him personally. That part of the story is not for publication.

Tim McCaskell

Zipping up Britain's gay mag business

LONDON — *Gay News*, once Britain's leading lesbian and gay publication, has died a second, and apparently final, death after 13 years of publishing.

The paper became a *cause célèbre* in 1977 when it unsuccessfully fought blasphemy charges brought by anti-gay, anti-porn crusader Mary Whitehouse. In spite of the legal defeat, the paper bounced back and seemed stronger than ever at its tenth anniversary in 1982. Then financial difficulties, a disastrous change in ownership and resulting problems with staff, whose offer to buy the paper and run it as a collective was rejected, led to bankruptcy.

The *Gay News* title and remaining assets were purchased by "rich-boy" recluse Nigel Ostrer who staffed his new *Gay News* with personnel who had little publishing experience. The poor quality of the new paper led to declining sales and a second collapse in August of this year.

This time the name and assets were purchased by Millivres Ltd, publishers of the monthly *Gay Times*. The September issue of *Gay Times* incorporates the old *Gay News* logo on its cover.

Millivres now has a near monopoly on British gay publishing. The company bought Britain's only national free paper *Out* several months ago. As well as *Gay Times* Millivres publishes three glossy soft-porn magazines, *Mister*, *Zipper* and *Vulcan* and runs London's Zipper sex shop which is presently battling censorship charges under the Obscene Publications Act, the Post Office Act and the Cinematography Act. ●

GASA head jailed in emergency sweep

JOHANNESBURG — A leading black activist, Tseko Simon Nokoli, has been arrested and charged with treason under South Africa's harsh state of emergency laws that were introduced in July.

Nokoli, 26, has long been active in both anti-apartheid and gay politics. He has held the post of Publicity Secretary of the Young Christian Workers and General Secretary of the Vaal Congress of South African Students. As a co-ordinator of the Gay Association of South Africa (GASA) Nokoli was responsible for arranging meetings of white and non-white gays in bars and discos in the black township of Soweto.

The treason charge results from Nokoli's

activities organizing protests against apartheid in the educational system. Thousands of others have also been detained during this summer's anti-apartheid protests and more than six hundred people have been killed by police.

Because of the state of emergency and government censorship there has been no further news of a trial date for Nokoli. No copies of the gay association's monthly newspaper *Link Shakel* have arrived at TBP's offices since May and there are no other reports of that organization's efforts to obtain Nokoli's release. Letters of protest should be sent to the nearest South African consulate or embassy.

Meanwhile Moral Majority leader and anti-gay activist Jerry Falwell's five-day visit to South Africa has drawn condemnation from black and church leaders across the US. "Falwell's remarks (calling President PW Botha's government a "friend of the West" and Nobel Peace Prize winner Desmond Tutu "a phoney") as well as his action clearly and without question show him to be a racist demagogue and lead many in this country to wonder who he actually does represent, the Christian fundamentalists or the United States government," said Willis Edwards, president of the Hollywood Beverly Hills chapter of the US's National Association for the Advancement of Colored People.

Finally, African National Congress representatives in Britain have criticized the occupation of the offices of Gay Men's Press (GMP) by demonstrators protesting the distribution of GMP in South Africa. "I hope your readership puts as much effort into protests against the major investors in apartheid as they do into the question of a small radical publisher's booksales," said Georges Johannes of the Congress in a letter to London's weekly newspaper *Capital Gay*. Johannes criticized the protesters' "holier than thou" attitude and called on them to "have the common decency to consult with the ANC, the South West African People's Organization and the Anti-Apartheid Movement before undertaking similar actions in the future." ●

Sodomy back on Texas law books

DALLAS — Gay activists in Texas are blaming President Reagan and the Moral Majority for a court decision that upholds the state's once-defunct sodomy law.

An appeals court voted nine to seven August 26 to overturn the 1982 decision which ruled the law unconstitutional, as it denied gay people their right to privacy as guaranteed by the US constitution. Six of the judges who ruled in the majority in the latest decision were Reagan appointees, and two were appointed by Richard Nixon.

The Texas Penal Code classifies sodomy as a misdemeanor, with a \$200 fine upon conviction. Harris County District Attorney John Holmes said his office would not prosecute many cases if the law were found constitutional because acts performed by adults in private are almost impossible to prove in court. But, US Attorney General Edwin Meese is on record as favouring abolition of an exclusionary rule. This would mean police could enter private homes at any time.

Donald F Baker, the Dallas schoolteacher who first filed the class-action suit to have the law declared unconstitutional because he believed it threatened his job, announced that he plans to appeal the case to the US Supreme Court. ●

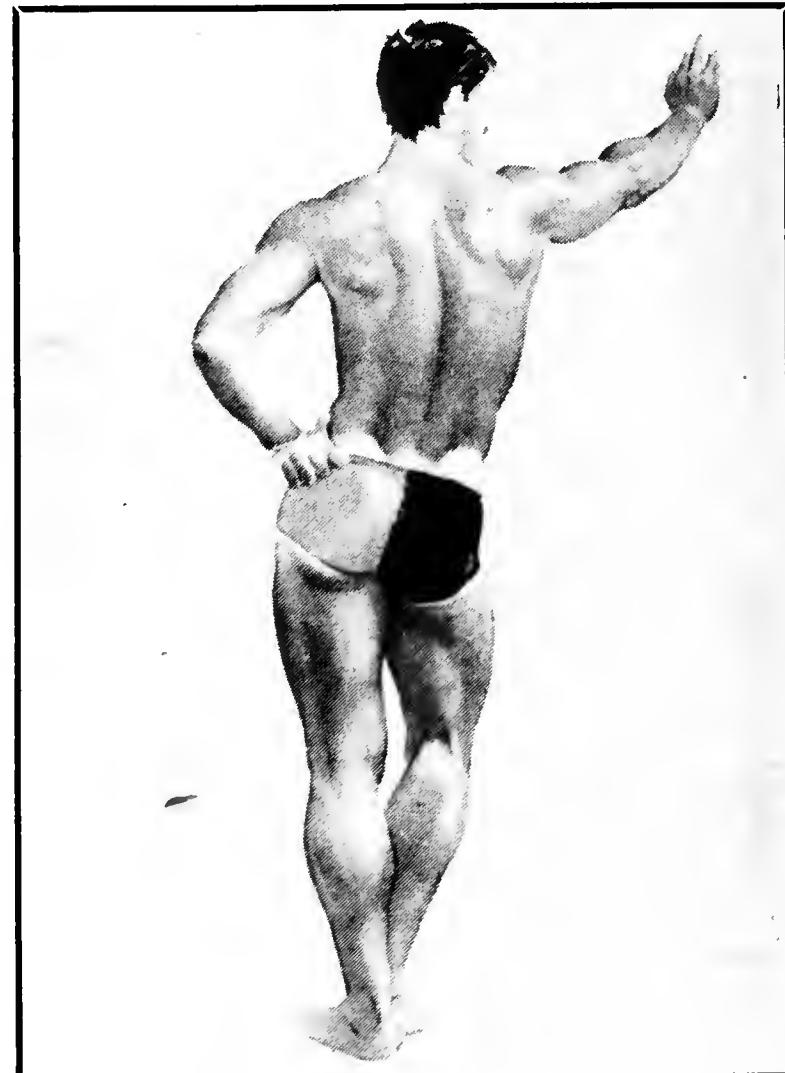
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Red blood's not good enough

US military plans to test recruits for the HTLV-III virus and reject those who test positive

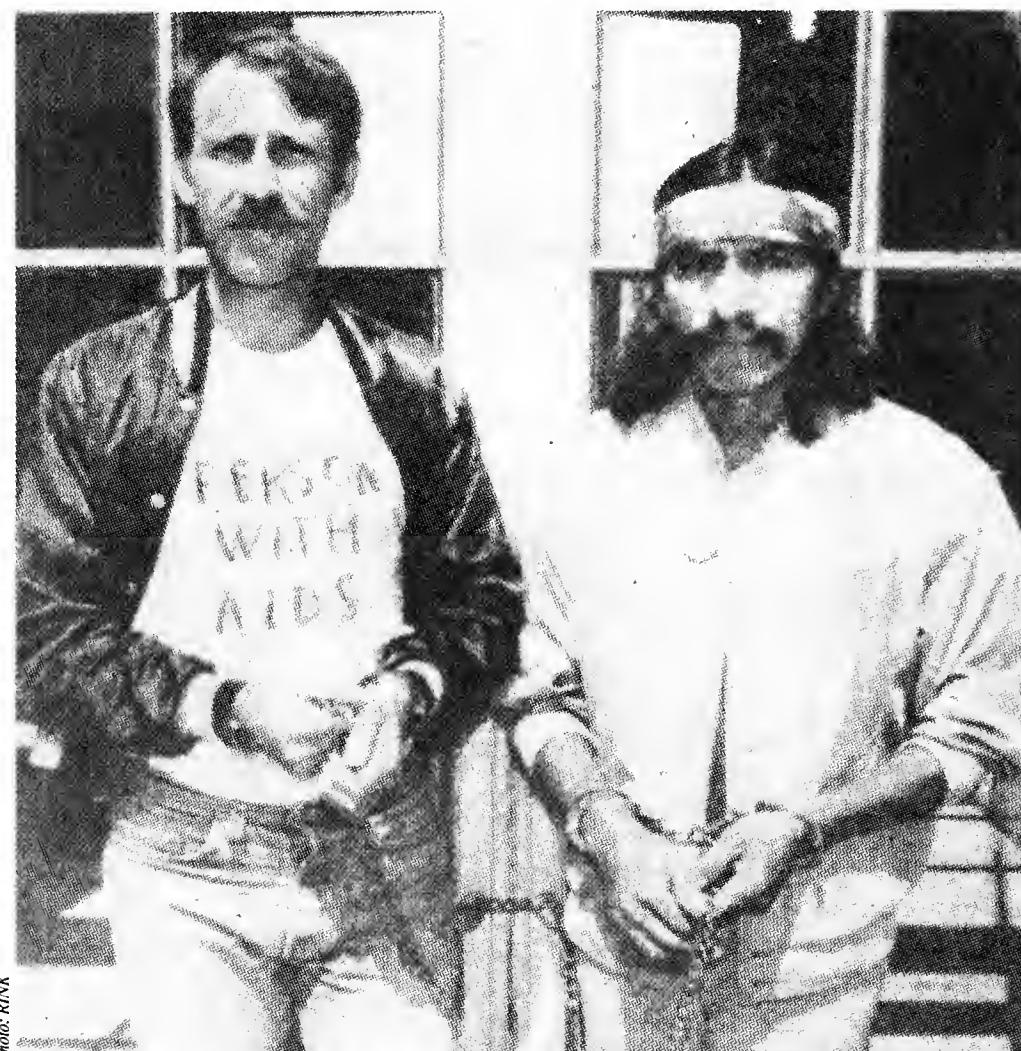
WASHINGTON, DC — Beginning October 1, all new recruits entering any branch of the US military, including the ROTC and the reserves, will be tested for AIDS. Those who fail the test and a series of follow-up examinations will be denied admission to the armed forces, said Dr William Mayer, Assistant Secretary of Defense for Health Affairs.

The government would also like to administer the test for the presence of the HTLV-III virus to the 2.1 million men and women currently serving in the military, but has delayed a decision on this until a meeting of the civilian Armed Forces Epidemiological Board in late September.

Jeff Levi, National Gay Task Force Director of Governmental and Political Affairs, testified before a meeting of the Board August 9. He pointed out the questionable accuracy of the test and asked what use the testing would have in a military context.

Levi told *TBP* that the use of the test by the military is a "gross misapplication of the test, and yet, the rest of the federal government and the courts have given the military considerable leeway and it's not clear what we can do to stop them." He fears that the military's use of the test "may be misinterpreted as a precedent for other employers" who could use it to screen potential employees.

Levi also says that the use of the test in this way "undermines the credibility of the Federal Food and Drug Administration's labelling procedures." The FDA states that it is inappropriate to use the test as a screen for AIDS itself. It only shows whether a person has been exposed to the virus. "The double standard here," said Levi, "is that if the military was force-feeding a drug to



Funding... at whose expense? John Lorenzini (l), head of San Francisco People With AIDS, and Thunderhawk, representing the Ogalala Sioux, chained themselves to the door of the San Francisco federal building. The action protested the shifting of funds from Indian Health Services to AIDS research. A police officer wore a mask and gloves to arrest the two protesters.

personnel contrary to FDA standards, there'd be a hue and cry."

Los Angeles City Council unanimously passed a new ordinance banning discrimination against people with AIDS. The legislation will allow the city to sue employers who fire or refuse to hire AIDS patients, restaurants that bar such people or landlords who attempt to evict or refuse to rent to people with the disease. Dental and medical offices, schools, hospitals and nursing homes are included under the ordinance. Only blood and sperm banks are exempted.

LA Mayor Tom Bradley told a press conference, "I think what we must attempt to make clear here is that misinformation, public apprehension and hysteria are the enemies, not AIDS victims."

In San Francisco Supervisor Harry Britt has introduced similar legislation that goes as far as providing for criminal charges for those who discriminate against AIDS sufferers.

Patty Rose became the first woman to walk Death Valley August 21. Rose took the five day, 130 mile trek during the hottest months of the year,

"If I can walk through Death Valley in the middle of summer, the least the President can do is to say the word AIDS."

in temperatures exceeding 125 degrees (F) to protest against government inaction on the AIDS epidemic. "If I can walk through Death Valley in the middle of summer, the least the president can do is to say the word AIDS," said Rose. Money raised from the walk went to Mobilization Against AIDS, a political organization fighting for adequate government response to the crisis and opposing civil rights attacks justified by fear of AIDS.

Bad news from the US Congress. Paul Cameron was hired recently as a consultant by Republican Congressman William Dannemeyer. Dannemeyer is the ranking Republican on the House subcommittee which has jurisdiction over AIDS research and funding. Cameron is known for the rabid and inaccurate pronouncements against gay people which caused the American Psychological Association to expel him in 1982. He has been quoted as saying, "Unless we get medically lucky, in three or four years, one of the options discussed will be the extermination of homosexuals." He is also on record as calling for the quarantine of all gay men.

At an August 6 meeting between US and French officials, representatives of the Institut Pasteur in Paris reportedly gave the US a month to reply to their demand that French researcher Dr Luc Montagnier be recognized as the discoverer of the AIDS virus. The French want a new patent on the virus which will credit Montagnier as well as US researcher Robert Gallo and guarantee part of the revenues from blood test sales will go to France. ●

US invades NZ with morals

WELLINGTON, NZ — Conservative political and religious groups plan to form a coalition to oppose abortion, sex education, pornography,

the New Zealand government's anti-nuclear weapons policy, as well as NZ's pending legislation that would partially decriminalize gay sex.

The whole world is watching: Protesters managed to close down the New Zealand tourist office in Sydney for an afternoon as they demonstrated against the Salvation Army's campaign against homosexual law reform in New Zealand.

Federal Member of Parliament Graeme Lee, a leader in the movement against homosexual law reform and advisor to the coalition's steering committee, said the group will not be modelled after the American Moral Majority. But, political scientist Dr Barry Gustafson, who has closely studied the Moral Majority and its effect on politics in the US, says liberal governments who are perceived as "soft" on morals could have a lot to fear from such a coalition.

The Gay Task Force of NZ has long believed that the movement against law reform is supported and funded from outside the country. Spokesperson Alison Laurie stated, "Apart from the use of American campaign material, the sums of money involved and the style of the campaign bear all the hallmarks of US moral imperialism."

Part of the anti-reform movement's activity is a national petition against the bill with the goal of gathering one million signatures. So far, 750,000 people out of a population of three million have signed. However, gay groups charge that some signatures are duplicates and many were obtained from minors and under duress in schools, churches and workplaces.

August 16 was the International Day of Support for NZ, organized by the International Gay Association. Gay organizations in several cities around the world marched at NZ consulates and tourist offices. ●



Nairobi attempts "clean-up" for international women's forum

NAIROBI, KENYA — Twelve thousand women from 130 countries gathered to assess accomplishments of the last decade and to plan strategy for the next fifteen years at Forum '85, one of two international conferences held simultaneously in Nairobi to mark the end of the United Nations Decade of Women.

In spite of cautions from several government speakers, including UN Secretary General Javier

Perez de Cuellar, that women not be distracted from talking about the broader aspects of women's issues by political discussion, the problems addressed by the forum proved that it is impossible to separate the two.

Dame Nita Barrows of Barbados, convenor of the forum, demanded that the International Lesbian Information Service (ILIS) stop handing out copies of the pamphlet *Women Loving Women* because it would offend the Kenyan government, but ILIS did not stop circulating the booklet. Annelien Kappeyne van de Coppello, head of the Dutch delegation, spoke out in support of lesbians. "Heterosexual behaviour should not have more right to existence than homosexual behaviour," she said.

The removal of prostitutes and beggars from the

continued on page 27

TRAVELS WITH SANDRA

Tea and Sympathy

In which Sandra J and Jezebel discover that dykes are ubiquitous

I've heard that lesbians are everywhere... and written it on more than one bathroom wall... but this is the first time I've seen it proven, irrevocably. From Murgon to Melbourne, it doesn't take much to turn up a friendly neighbourhood dyke, who is usually willing to offer a meal, a place to stay, local gossip — in short, all the comforts of home. You just have to know where to look.

Australia happens to have a particularly good network of phone lines for women's organizations. In cities like Sydney and Melbourne, lesbian lines are running at least one night a week. And nearly every small city has a women's or "alternative" bookstore.

Using these facilities can provide a few awkward moments. In Cairn's women's bookstore, for instance, I gave up on the scanty notice board and asked whether there was a, um, well, group or contact for lesbians.

The volunteer blinked. "I beg your pardon?"

I repeated my request and she went into the back room to ask. I wound up at the monthly meeting of the lesbian support group, introduced myself to both of them, and was invited home for dinner. I had a great time.

Sometimes, it just takes a little doing.

On the other hand, the Adelaide women's network was a real safety net. Jezebel, our old car, quit about one hundred kilometres out of the city. We faced the start of a long weekend with \$11.42 in a town that had one mechanic, one motel, and no bank.

I called the Adelaide Women's Switchboard, who gave me good hitch-hiking advice and, when we arrived, a cup of tea, a shoulder to cry on, and the phone number of two sympathetic dykes with a spare room.

With a subculture like this, who needs American Express?

When I was in Brisbane, it seemed that every dyke I knew was in some stage of moving to Melbourne. In retrospect, I have two theories for this: either the Queensland government makes anything else look better, or the sun had affected them more than they knew.

Let's not mince words here. Melbourne is a

sprawling dive.

It's reputed to have the largest lesbian ghetto in Australia. And it is big — stretching over the suburbs of Fitzroy and St Kilda, and offering (among other things) a women's bookstore, two bars, a pub, and Salon-a-Muse, a sort of CR group with social pretensions.

True, I did meet some wonderful women, which makes me wonder all the more what they were doing there.

I mean, the average lesbian ghetto is a neighbourhood usually in the lower-rent district. The sort of place where you know the potholes won't get patched next week, but where a comfortable, lived-in look prevails through the houses, parks, and old cars alike. And this is largely true of Fitzroy and St Kilda, although Kilda is better known as being a low-budget sin strip.

But the "average" neighbourhood I had in mind is one of calm shabbiness, where some kind of beauty is created by its residents. One that people refer to as "home." A hokey view, maybe, but fairly reliable.

Well, living in Fitzroy was an experience, I'd never experienced so many whistles, hoots, and catcalls in my life as one day on the streets there. I had to keep checking to be sure I'd remembered to put my clothes on.

And I'd never experienced so many men grabbing at me with so much enthusiasm. Or so many fights on the streets. Or weapons. Or, for that matter, such aloofness from the women's community, which has probably encircled itself with concrete social walls for its own protection.

Melbourne does have one thing going for it. In sheer numbers, it probably does have the largest population in Australia. This unscientific observation may be borne out by the unequalled success of Melbourne's annual Lesbian Ball — a legend in its own time.

But it's not worth living there for. Nothing is!

Granted, if one settles in and scrapes away at Melbourne with real determination, she may become a member of the community. (Why..?) But it is no place for travelling dykes.

Moving on.... ●

Sandra J Benson is a Vancouverite currently travelling in Australasia. Her column will appear from time to time. When last heard from she was settled in a "wonderful" house of dykes in Adelaide, where the rain was making her homesick for Vancouver.

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gay men in Toronto, Montreal and Vancouver have already probably been exposed to the AIDS virus. Most of them won't get AIDS, but many of them can pass it on during sex. Now, more than ever, is the time to practice safer sex.

AIDS Committee of Toronto, Box 55, Stn F, Toronto, M4Y 2L4
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This space paid for by a grant from the Gay Community Appeal

The organizing committee of the first **BOWL-A-THON FOR AIDS** in Canada wishes to offer its heart-felt thanks to the following businesses/individuals for their contributions to the success of this event, in the form of prizes for bowlers. Their participation has helped accumulate over \$16,000 in pledges.

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streets of Nairobi for the duration of the two conferences also did not go unnoticed by the women. A petition was sent to the Kenyan government demanding the release of all those detained.

Betty Friedan told a unity rally of a thousand women, "No matter what our governments say, we the women are united in saying, no more buildup of nuclear missiles, no more use of our national budgets for death-dealing weapons, and an end to apartheid in South Africa." ●

payment of salaries.

Former Spartacus commercial manager Peter Glencross said the new guide has "too many mistakes" and is very much a repeat of the 1984 edition. ●

GLC thwarts Mrs T

LONDON — In spite of moves by Thatcher's Conservative government to axe Greater London Council funding for that city's Lesbian and Gay Centre, the Labour controlled Council has come up with £134,000 to cover the Centre's operating expenses for the next fiscal year.

The grant, drawn from the Council's base budget, will enable the centre to employ 13 full-time staff who will work to expand public information counselling and cultural services. ●

Communist respect

ROME — Arci-Gay's annual summer conference near the southern Italian village of Rocca Imperiale was the object of attacks by the local Christian Democratic organization and a church that circulated a petition calling for the meeting to be banned for public health reasons. Although the Christian Democrats were unsuccessful, since the conference took place at a campground outside the town limits, two nearby villages ruled by Communists came to the defence of the gays and offered to host the meeting if Rocca Imperiale was unwilling. "The village of Rocca Imperiale is giving our region an image of intolerance," said Francesco Melfi, mayor of nearby Amendolara. "In fact, we are perfectly willing to respect minority rights, including the rights of sexual minorities." ●

Unlisted ministry

PARIS — Pastor Joseph Doucé, minister to this city's mostly gay Centre du Christ Libérateur (CCL), has been removed from the *Directory of Protestant France*, published by the French Protestant Federation.

Doucé was ordained in 1971 and studied under a scholarship from the World Council of Churches in Amsterdam from 1974 to '76. In 1976 he returned to France to found the CCL, which is a service to sexual minorities. He has worked as the organization's pastor ever since.

A letter co-signed by the President of the Synod of Dutch Reformed Churches and the General Secretary of the Dutch Council of Churches was sent to the Protestant Federation to protest the move and to reiterate their support for his ministry. The CCL asks that letters of support for Doucé be sent to the Fédération Protestante de France, 47 rue de Clichy, 75009 Paris. ●

Spartacus blow-up

AMSTERDAM — The fifteenth anniversary edition of the Spartacus Guide, which compiles listings of gay spots throughout the world, finally appeared in August, nine months after regular publication date. Spartacus has been plagued with management and financial problems for the last year. Owner John Stamford claimed staff had stolen computer records and money from advertisers.

"I will never again make use of homosexual employees in my office," said Stamford. "They are completely untrustworthy."

Employees denied Stamford's allegations of theft and charged that the publication's difficulties were due to Stamford's "delusions of grandeur" and financial irregularities, including non-

International youth

DUBLIN — Fifty young lesbians and gay men participated in the Second International Gay Youth Congress in Dublin July 7 to 12. Delegates from Denmark, Finland, France, Germany, Ireland, the Netherlands, Norway, Sweden, the UK and the USA shared experiences and hammered out resolutions on a variety of topics, including the abolition of the age of consent and demands that young people's concerns be taken more seriously by the rest of the gay movement. There were complaints that women were seriously under-represented, and agreement that the organizers of next year's conference in Norway work to encourage more female, non-white and younger delegates to attend. ●

Interracial meeting

LOS ANGELES — The fifth annual convention of the National Association of Black and White Men Together brought two hundred delegates to Los Angeles July 15 to 20. The conference was addressed by West Hollywood councilman Steve Shulte, Metropolitan Community Church founder Troy Perry, and Deborah Johnson, of Debretta's, a black lesbian professional network. There were separate meetings for black and white caucuses as well as general sessions, and the display of Confederate battle flags by the Atlanta chapter generated heated arguments. The Philadelphia chapter unveiled a professionally produced "rap" record extolling the joys of safe sex. ●

Correction

Telling tales in the City (TBP 119) was written by Richard Labonté. We sincerely apologise to him for forgetting his by-line.

"IT'S HARD TO CHOOSE:

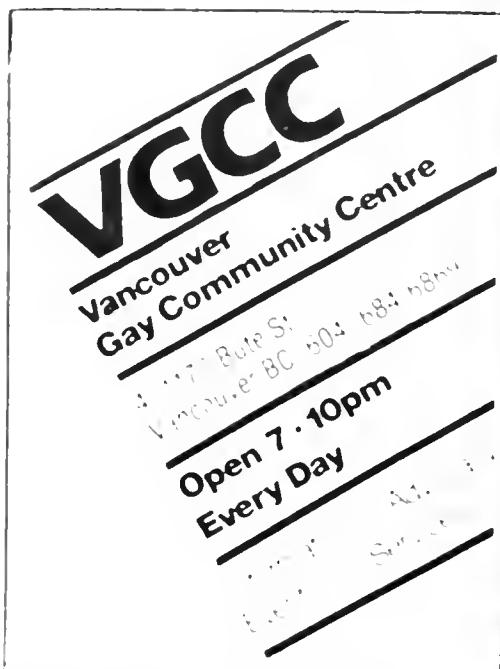
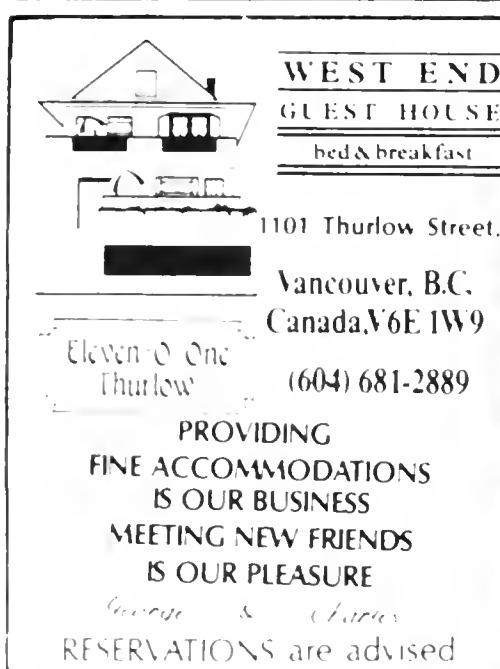
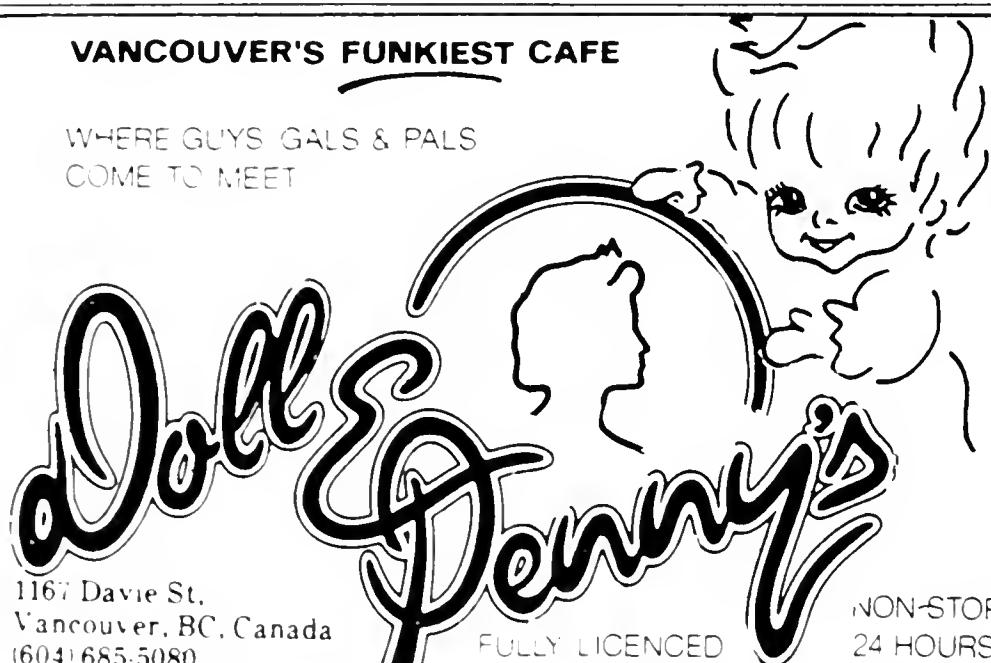
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beyond RACISM

by *Siong-huat Chua*

many second- and third- generation Asian-Americans speak nostalgically of "reclaiming" their Asian identity. In fact, the further removed they are from their ethnic origins, the greater this tendency. Such romantic responses can lead to a lot of pain and confusion. My roommate in college, whose father was Chinese and mother white, grew up in a white middle-class suburb in Kentucky with little reinforcement for his Chinese-ness. He tried desperately all through his freshman year to reclaim his Chinese identity. He took classes in the Chinese language, in Asian art and culture, but still found himself excluded from the circles of foreign-born students from Hong Kong and Taiwan. Asian-Americans are constantly treated as aliens in their own country ("But where were you really from before you moved to San Francisco?"), and when they visit the home countries of their parents they are treated like any other American tourist. This romantic quest for "roots" has led them nowhere except away from the day-to-day realities and contradictions with which they have to live.

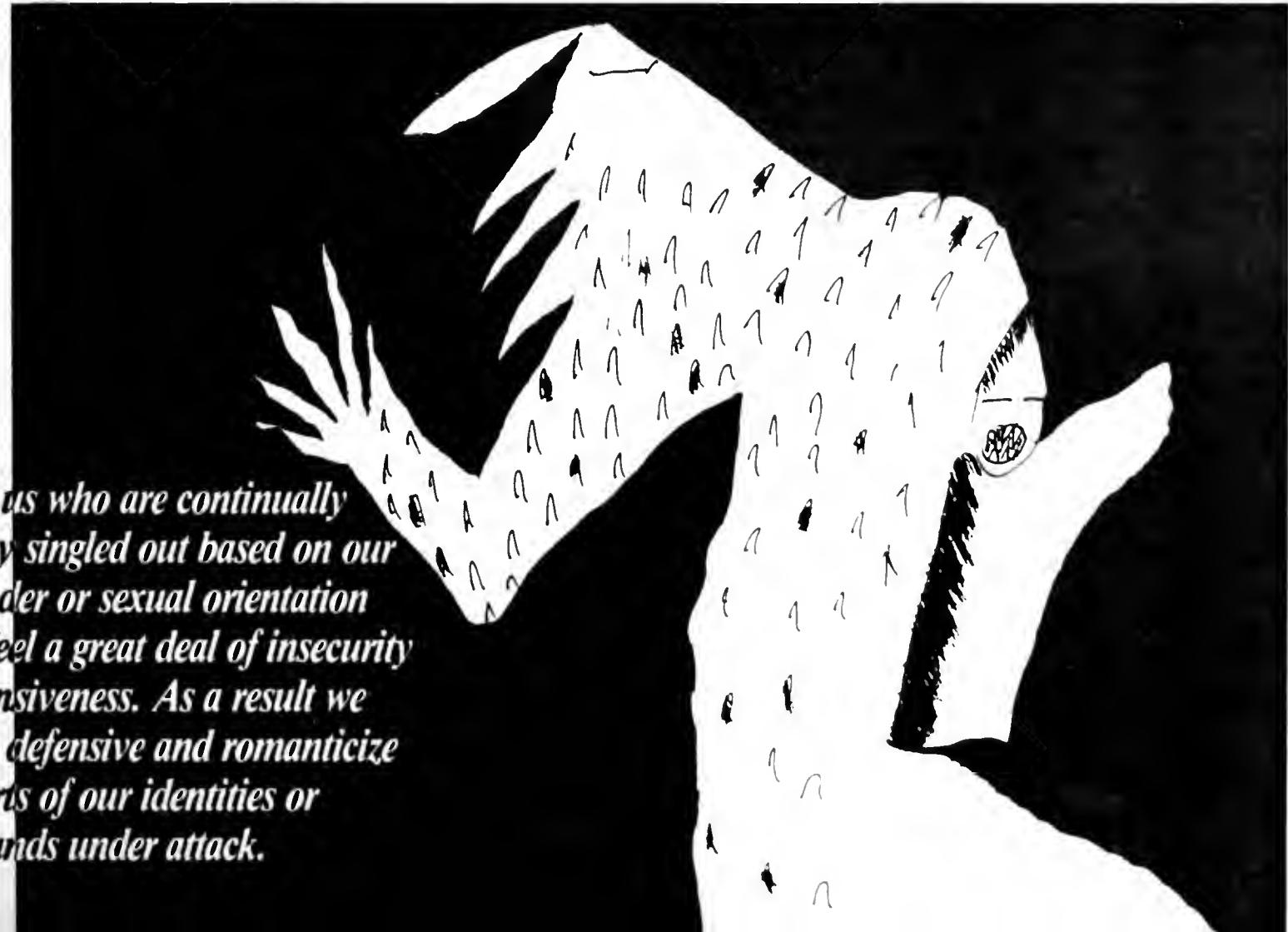
A parallel situation occurs for recent immigrants and others, like myself, with strong Asian roots. Our general tendency is to rebel against restrictive, traditional values — family, Confucianism, etc. However, when we find our ethnicity or cultural backgrounds under attack, we tend to soften our rebellion, moderate our criticism and in general sentimentalize our Asian-ness.

This search for identity recurs in the recent collections of writings and essays put out by gay women of colour and is for example the theme — Claiming our Identities — of the Third National Third World/People of Color Lesbian/Gay Conference held in San Francisco last summer. The issue is certainly central for gay people of colour — having to do with questions like: "Who am I?," "Who are my friends and community?," "Where do I concentrate my energies and involvement?" Our sense of identity is intimately tied up with our decisions to become involved (or not involved) in the gay community and with the strategies we formulate for resisting and combatting racism. In this article I will point out some pitfalls to be avoided in this quest for identity and in the process suggest some of the subtler ways in which racism is manifested within the gay movement. The whole issue, of course, points out one salient fact, which is that this sense of cultural limbo — the alienation and uncertainty about one's place and social affinity — is itself the outcome of the deep social divisions around race and sexuality with which we live daily. As the first generation of faggots and dykes who are confronting and living these contradictions head-on, an exciting opportunity exists for analysis and creativity, of which I hope this is a contribution.

Not long ago at an ambitious meeting of the Boston Asian Gay Men and Lesbians (BAGMAL), a group of us decided to address the issue of our

Asian identity. The discussion never quite got off the ground for reasons that soon became clear. The second and third-generation Chinese and Japanese Americans who grew up in the great American melting pot of public schools and white middle-class suburbs felt a lot of insecurity about their so-called Asian identity. Those of us who grew up in Asian communities whether in North America or in Asia had never actually thought of having to define our Asian-ness. We did however find common ground. Despite our disparate backgrounds and our own confusion about the meaning of our racial identity, many North Americans treat us in stereotypical, racist ways. The relationship between oppression and the response of those who are oppressed is obviously complex. Many of us realize that we are in fact products of the racist, sexist and heterosexist currents in the societies we live in. It is often more difficult to see that the strategies we develop to combat oppression often fall back on the same categories, the same formulas as those used against us. Those of us who are continually and easily singled out based on our race, gender or sexual orientation usually feel a great deal of insecurity and defensiveness. We must be constantly on guard against ignorance, stereotypes, insulting attitudes and insensitive remarks. As a result we are often defensive and romanticize those parts of our identities or backgrounds under attack. My college roommate is one example of this.

Those of us who are continually and easily singled out based on our race, gender or sexual orientation usually feel a great deal of insecurity and defensiveness. As a result we are often defensive and romanticize those parts of our identities or backgrounds under attack.



beyond RACISM

Romantic and sentimental yearnings for a cultural past or even for a lost tradition are a common response for groups in rebellion against oppression and cultural suppression. Certainly much current talk of fairy spirituality or women's spirituality is an example. Other examples, too, abound from history and contemporary sources. The mythical tradition of mystical blood-brotherhoods is drawn on today by Chinatown gangs and secret societies of confused youths trying to assert themselves against difficult and conflicting cultural traditions. In response to the exploitation and tyranny of the ex-Shah's regime, Islamic revolutionaries counter with a nostalgic return to the fundamentals of the Islamic religion. Certainly much of Nazi ideology was an attempt to revive Germanic folklore and traditions in an attempt to rally the Aryan people against alleged threats of national and cultural extinction.

At the best these romantic and nostalgic responses are distracting; often they are self-defeating. Chinatown youth gangs merely fight among themselves until they get picked up by the (white) police. Usually traditions dug up and uncritically adopted from the past contain many reactionary elements. The ideas of the Rastafarian "Back to Africa" Roots movement may contain many anti-colonialist elements, but the anti-woman nature of much of their deification of the African woman as more natural, hence submissive and obedient to husbands, is horrendous. When such movements do gain power, as in the case of Iran, it is not surprising that little changes or improves.

The wish to discover and explore a cultural or ethnic heritage that has been denied is natural. The danger of course is that in the face of racism those of us who feel that our racial backgrounds have been denied lose our critical perspective and distance. We exchange our rebellion against the restrictive and repressive aspects of those cultural traditions for sentimental reformulations which are often in themselves reactionary.

This tendency can often be re-inforced by certain groups of white "anti-racists" who become involved in the politics against racism. There are in fact groups of white, mainly middle-class people who are very vocal about combatting racism, who rush to head anti-racist contingents in rallies and marches, and who promulgate a brand of "anti-racism" that warrants close scrutiny. Racism for them is abstract — they read about it, hear their friends talk about it; they want to "get in touch with their racism."

At a workshop on Asian Lesbian and Gay Pride in the summer of 1982, a panel of Asian faggots and dykes, myself included, spoke about our experiences with racial stereotyping, racist attitudes and about coming out or not coming out in our ethnic communities. We were obviously anxious to hear the experiences of those in the audience who were white, black and in (regrettably few cases) Asian and Latino/Latina. A rather confused statement by a white man from Hawaii about what he felt was "reverse discrimination" prompted an angry outburst from a white woman about how white people in fact had no right to speak at all in the face of all the suffering and oppression experienced by the Asian people on the panel. Some of us on the panel were startled. It was our intention to share and to educate rather than to lay personal blame on any individual in the audience.

It is not difficult to see that such breast-beating actually disguises the inherent operating assumptions of racism. White people who insist on taking upon themselves, and feeling guilty about, all instances of racism operate under the belief that white people are always and will always be at the centre of all social processes, always the motivators, always the initiators of all human activity. White people are always guilty because they are always in charge. Anything more complex — the interplay of class, economic and institutional forces, or the dynamics of Third World communities themselves — that takes place outside their immediate and direct participation and control is never entertained.

The accompanying dynamic is insidious and subtle. Our white middle-class "anti-racists" sit around and judge Third World people according to this simple dichotomy — white: guilty but still in control; people of colour: victims who've suffered so much because of our powerful social position. These "anti-racists" actively promote those Third World people who espouse the same simplistic world view — the more strident they are, the more they shout about victimization, the more they blame all white people period, the more guilty/good our white do-gooders feel. The results are of course dire for those people of colour who become involved in this brand of white "anti-racism." Their white liberal compatriots can always go slumming elsewhere — anti-racism one day, holistic health the next. Their Third World protégés have to live with the confused rhetoric, as the romanticized Victims of Racism who remain just that — victims.

The tendency to cast Third World peoples into the preferred "anti-racist" roles of helpless victims and Noble Savages is often accompanied by labels such as "oreo" or "white-identified" for those who do not fit into these romantic tableaus. When people of colour are labelled "oreo" or "banana" (yellow outside: white inside) by white people, the dynamic and intent is often of quite a different order from the use of these terms by people of colour themselves. White people in North America do not constantly feel insecure or defensive about their cultural heritage or "racial" identities. In fact many white people do not see themselves as having any ethnicity to speak of. (I once quite innocently asked a white faggot with whom I had just had sex in the park what his ethnic background was. "I don't play much sports," was his reply.) White people, because they feel secure about their cultural identity, have always felt free to be critical of and to discard parts of their cultural background while picking freely from other cultures — a little Zen here, some soul music there, a dab with yoga every now and then. Power also brings with it access.

The Boston Museum of Fine Arts claims to have one of the largest collections of Eastern Art outside of Asia, the fruits of the "China Trade." Those of us who are members of oppressed groups, however, have never been in a position to limit access to our cultural space. Lesbian bars in New York, for example, have their licences revoked because they try to discourage the admission of men. When people of colour try to gain access to white culture, we are met with labels: oreo, white-identified, etc. White poets can haiku for days and be really "chi-chi," but when I talk about some Hollywood movie that I enjoy — a very real part of my background — I become white-identified. Again, we see that tendency to romanticize our ethnic past, to look for the noble savage in us. When we fail to emanate those colourful, exotic flavours, and if we do not seem to have suffered sufficiently the travails of racism, the labels — oreo, banana, apples — come flying.

This double standard and the casting of Third

World people as heroic victims have the effect of limiting and ghettoizing the participation of people of colour in the gay and lesbian movement. At conferences for example, Third World people are often shunted into workshops on racism while white activists plan the overall strategy for the movement. The line is familiar — let us unite the struggles against homophobia, racism, sexism, fill-in-the-blank-ism; Third World auxiliary please bring up the rear. To balance the racial composition of speakers at rallies, one or more persons of colour is picked, but the assumption is that each will speak about "racism in our movement." The speaker who will address the grand plans for combatting the New Right will inadvertently turn out to be white — an unavoidable outcome of balancing the racial ratio of speakers, after all.

The wish to discover and explore a cultural or ethnic heritage that has been denied is natural. The danger of course is that in the face of racism, those of us who feel that our racial backgrounds have been denied lose our critical perspective and distance.

In contrast to the view of Third World people as the Original Unspoilt Natives is, of course, the reality that many of us, whatever our racial/genetic make-up or even the countries we grew up in, are the products of many and varied cultural influences. This reflects in part the rapid global spread of a mass urban consumer culture made up in various proportions of elements such as American TV, Japanese electronic goods, kung-fu movies and disco music. I grew up in Malaysia on a steady diet of Motown hits and Steve Reeves movies while at the same time idolizing Hong Kong film stars and escaping the severe demands of a missionary school education and Confucian family life through reading English and American novels — not to mention jerking off to Jean Genet. Many Third World gay men and women have in fact expended considerable effort and emotion in severing ties with their traditional communities in favour of the greater freedom found in urban gay communities to express our sexualities and desires. The participation of gay peoples of varied and various cultural backgrounds in urban gay life in North America is widespread and extensive. The real danger confronted by Third World gay peoples, resulting from the alienation caused by racism and homophobia and our own hesitations and doubt about "identity," is that despite our widespread participation we do not claim full membership in the gay and lesbian community, but are relegated to peripheral roles.

Reactionary elements in the Chinese community, for example, accuse Chinese faggots and dykes who participate in gay liberation of betraying (bringing shame on) their Asian heritage. On the other hand, xenophobic white people blithely assume that gay/lesbian liberation is white-initiated (remember Stonewall happened in New York City, the largest city in North America; forget the black queens) and hence white-owned. People of colour merely jumped on the bandwagon once it got rolling.

It is not difficult to see why the modern movements for sexual liberation have developed in the West, where capitalism has advanced the furthest. It is here that with mass urbanization, the introduction of wage labour and the strengthening of scientific, secular thought that clan-based ties, tribal loyalties and even the nuclear family

have eroded the furthest. In place of the demands of the larger social unit, notions of individual need, of individually-defined sexuality and desire, have gradually superceded the claim of family, clan, tribe and sometimes even nation. However, just as we see capitalism as a global phenomenon — Third World people contributed to its development through slave labour, colonized labour, cheap, immigrant labour — so there is every reason to view the progressive movements that grow out of capitalism — gay liberation, women's liberation — as more than the cultural prerogatives of white or Western civilization. While people of the Third World have always contributed to the advance of capitalism from passive positions as subjugated and economically exploited groups, it is important that we do not now take a back seat in the modern liberation struggles engendered by the progress of capitalist development. Leadership and vision must not be left to white people by default because of our uncertainties about identity, our hesitations that we "belong." This I believe is the true identity that gay peoples of colour must claim — as full, active members in the gay liberation movement and in gay/lesbian communities, which must be seen as fully *our* communities and *our* movement for liberation as well.

Repressive ideologies pose abstract, larger-than-life ideas — God, Family, Racial Purity, the National Interest, and so on — to force individual behaviour to conform to the needs of family or tribe or nation. Our daily lives as gay people constantly challenge these notions. We question and reject society's pressures to marry, to add progeny to the tribe. We develop our relationships and express our sexuality based on felt personal needs, on consciously chosen ties rather than the demands of tribal or racial loyalties. Many have in fact rebelled and rejected the narrow cultural perspectives — whether Chinese, Catholic or white middle-class — of their upbringing. In the absence of these traditional loyalties, the bases exist, I believe, for developing a community where individuals can truly express their needs and develop their potential free of artificial bonds assigned by race, or biology, or culture. While this might appear to be overly optimistic, I think that the struggles each of us has waged as gay people to shake off the cultural shackles on our sexuality have provided the momentum that we can use to gradually rid ourselves of the excess cultural baggage of ethnic and racial loyalties which form the bases of racism. That is if we remain true to the original vision of gay liberation — a society where human beings can choose their loves and lives based on personal needs and desires, free of the demands of either God, or Family, or Country or Race.

Asian faggots and dykes, like other gay men and lesbians, seek in the lesbian and gay community a space where we do not have to continually defend or explain or feel self-conscious of our homosexuality. In the same way we want our racial identities, however diffused or ill-defined, to be an organic part of the community. Whether lesbian and gay liberation can in fact build towards such a community, one that in fact reflects the multicultural currents of our lives, is, I believe, the true challenge of anti-racist politics. ●



Siong-huat Chua is a founding member of Boston Asian Gay Men and Lesbians, and has been thinking for some time about the politics of gay men, race and sexuality.

A day in the media life of disease, by Rick Bébout

August 12, 1985

IN the first week of August, four of the largest-circulation magazines in North America carried the same cover story, in issues dated the same day. Their hook was the man pictured on three of their covers: Rock Hudson, romantic idol of the big (and small — and always straight) screen, had announced on July 25 that he had AIDS. Suddenly it seemed clearer than ever that, as *Life* magazine had warned in massive letters across its cover a month earlier, "No one is safe from AIDS."

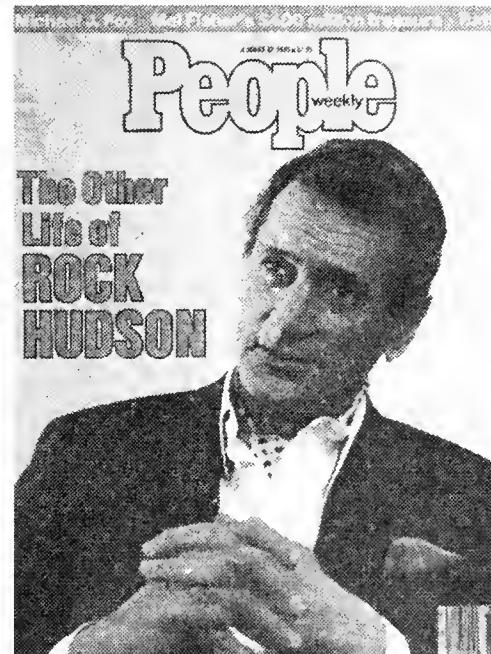
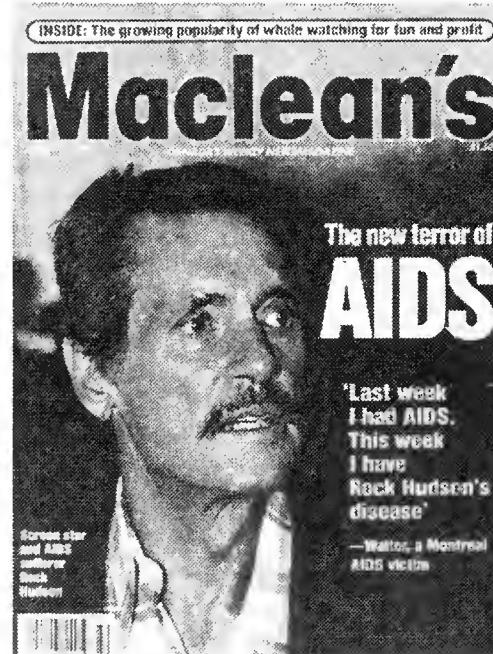
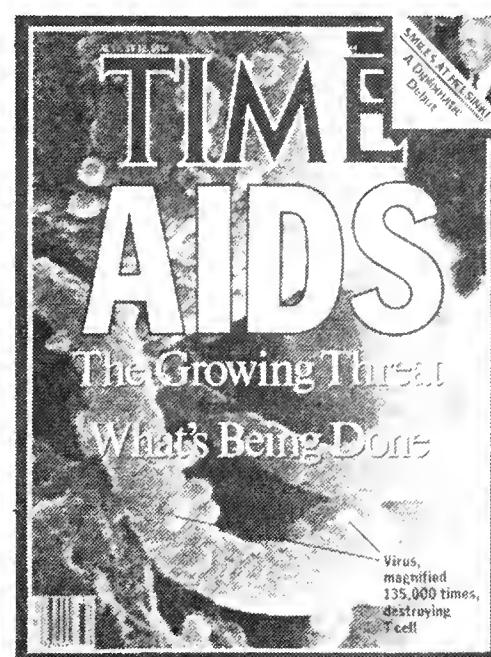
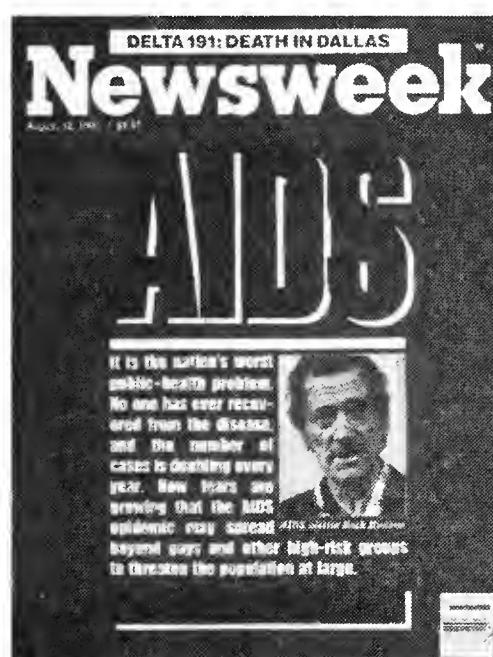
"While its toll of fatalities remains relatively small," *Newsweek* reported, "it is cutting a psychological and social swath far wider than its numbers."

You had to dig deep in the small type inside the August 12 issue of *Newsweek* to find that sensible observation, and you'd never guess from its balanced tone that *Newsweek* and other "respectable" magazines were, to greater or lesser degrees, joining the likes of the *National Enquirer* in helping AIDS cut that swath of fear. But a scan of newsstands and supermarket check-out counters across the continent and beyond told the story.

Covers: In the spirit of sober science, *Time* went for a photomicrograph of AIDS viruses attacking a human blood cell. They were safe to leave Rock Hudson to their pop-gossip subsidiary, *People*, where he looked calm and elegant in a photo that was at least a moustache-growth earlier than the haggard shots on *Newsweek* and *Maclean's*.

Where Rock looked awful, he was paired with the word AIDS — hovering over him black and nearly three inches high on *Newsweek*, which also captioned his photo "AIDS victim Rock Hudson." *Maclean's* identified him twice, once by quoting another, anonymous, "AIDS victim," and spelled out "the new terror" of their disease. *Time* spoke of "the growing threat" — growing, as its corporate partner *Life* had pointed out earlier, to threaten more than just gay people. That, presumably, is what's "new" about *Maclean's* magazine's "terror" — unless they were as far behind the times as they often are on such things.

The smaller copy on *Newsweek's* cover called AIDS "the nation's worst public health problem." Last year *Newsweek* said it was "the epidemic of the century." Historical memory is short, it seems: as recently as 1918 (*Time* noted in its August 12 issue), influenza swept the world and killed 20 million people. This year, *Newsweek's* cover writers didn't look even as far as their own magazine's copy about the "relatively small" number of AIDS deaths. In the past four and a half years, 6,500 people have died of AIDS in the United States — a frightening toll, and one that's growing. But we can get some perspective on this by comparing it with other, less often cited, facts of American life and death. In a single year in the US, more than 45,000 people die of pneumonia — something we hardly think of any more as an epidemic disease. More than 50,000 women die of ovarian, uterine and breast cancer. Lung cancer and emphysema kill more than 100,000 people a year; digestive cancers take a similar toll; heart disease, strokes and other circulatory disorders claim nearly one million lives. Nine thousand people die of alcohol-related cir-



"In the past four and a half years in the US, 6,500 people have died of AIDS — a frightening toll. But we can get some perspective on this by comparing it with other, less often cited, facts of American life and death."

rrosis of the liver. Thirty thousand are killed by guns, in their own hands or those of others, and more than 50,000 die in traffic accidents.*

If such statistics fail to capture the public imagination (or the headlines), it's not because these are inevitable deaths. Many of them could have been prevented. But these are "ordinary" ways to die, and the ordinary is not news. And the cigarettes, junk food, booze, cars and guns that contribute to so many of these deaths are an accepted

* Source: *Vital Statistics of the United States, 1979* (the last year for which complete figures are available, published in 1984).

part of American (and, minus most of the guns, Canadian) life, in a way that sexually transmitted diseases are not.

AIDS is far from ordinary. It is frightening not only for its connection with sex, but for its so-far inevitable connection with death: while it seems clear that many people who are exposed to the virus do not develop AIDS, those who do almost always die within three years. And the number of confirmed cases is growing rapidly.

This may explain *Newsweek's* hyperbole, but it does not excuse it. AIDS is not America's "worst public health problem" on any count — deaths, disability, suffering, social consequences, treatment costs or research funding. In all these it ranks far down the list — except in the gay community. AIDS is one of the leading killers of young gay men, and its social impact on gay people everywhere has been vast. The most comprehensive efforts to deal with AIDS have long been rooted in — and often funded by — the gay community. But for the straight world, just beginning to feel threatened, AIDS ranks at the top only in one category: fear. It is America's worst public health scare.

Beyond the covers: If you looked inside these magazines, you saw some attempts to explain that fear — and some things that could help feed it. At a quick flip, the first thing you

would have noticed was the big type: headlines; titles of separate "sidebar" articles; featured quotations. Here is what would have jumped out at you from *Newsweek*:

AIDS: Once dismissed as 'the gay plague,' the disease has become the number one public health menace

A Rising Toll: The number of AIDS cases doubles each year (with a graph)

Public Fears — and Sympathy (with a survey, in part about attitudes toward gay people)

A Family Gives Refuge to a Son Who Has AIDS: Despite initial shock, there is understanding

Only Months to Live and No Place to Die: The tragic odyssey of a victim turned pariah

A Disease Shrouded in Myths: Fear and ignorance are causing misconceptions about AIDS

The Social Fallout From an Epidemic: A 'safe sex' movement — and an aura of fear

And two quotations, in large type, from two scientists at the US Centers for Disease Control:

Looking ahead, 'anyone... (sic) can see the potential for this disease being much worse than anything mankind has seen before.'

It will end the sexual revolution. You can take your chances with herpes or hepatitis B, but you can't take your chances with this.

Time and *Maclean's* used big type more sparingly: "AIDS: A Growing Threat: Now that the disease has come out of the closet, how far will it spread?" and "In the Middle of a War" (titling a sidebar on reactions in the gay community) in *Time*; and in *Maclean's*, "The new terror of AIDS," "The pursuit of a cure" and "The indiscriminate killer."

What you might have noticed next were the pictures and their captions. In *Time*, *Newsweek* and *Maclean's* together, you'd have found a straight man, a straight woman and four children with AIDS (referred to in one caption as "blameless victims" — as opposed to the other kind), a group of prostitutes ("carriers who could further fuel the epidemic") and a fair number of gay men. Five of these have AIDS; some look awful, some look sad, some are shown with supportive friends and one, with his mother, is smiling. There are other gay men shown not as "victims" but as activists: marchers demonstrating for better funding in San Francisco; counsellors in training in New York.

But what you saw mostly were white coats: doctors, scientists and technicians — 11 in all. Attached to these symbols of authority were captions like: "A lethal pandemic unparalleled in human history" (another instance of short historical memory) and "Once infected, a person is infectious for the rest of his life" (an assertion which, in fact, is not known to be true).

The text: If, having seen all this, you'd bought the magazines, you'd have found *Newsweek's* story about as scary as its headlines and

The Victorian obsession with the "abnormal" is still with us - and so are challenging voices

The birth of perversity

The Birth of Neurosis: Myth, Malady and the Victorians, by George Frederick Drinka, MD. Simon and Shuster, 1984. \$32.50 in Canada. *The Memoirs of John Addington Symonds: The Secret Homosexual Life of a Leading Nineteenth-Century Man of Letters*, edited and with an introduction by Phyllis Grosskurth. Random House, 1984. \$26.95 in Canada.

Male Love: A Problem in Greek Ethics and Other Writings, by John Addington Symonds. Edited by John Lauritsen; forward by Robert Peters. Pagan Press (New York), 1984. \$5.95 US.

Selected Writings. Volume One: Sex, by Edward Carpenter. With an introduction by Noel Grieg. GMP Publishers (Box 247, London N15 6RW, England), 1985. £5.95: \$10.95 US.

Jeffrey Weeks ●

"I have nothing to relate," the Victorian poet and critic John Addington Symonds wrote to a friend while he was writing his autobiography, "except the evolution of a character somewhat strangely constituted in its moral and aesthetic qualities."

Nothing to relate? If George Drinka's *The Birth of Neurosis*, a rather flat survey of the development of modern theories of the disturbed mind, does anything it is to demonstrate clearly that the "evolution of character," especially "strangely constituted" characters, was very near to becoming a late-19th-century intellectual obsession. And, as most of the theories that came out of this endless interrogation of the suffering subjectivities of others revolved around sex, the sexual confessions of someone like Symonds or Edward Carpenter are of exceptional importance.

The late-Victorian age was a crucial period for the emergence of those authoritarian categorizations of sexual normality and perversity which, despite all that has changed, still dominate our ways of thinking about sex. But within those categorizations and definitions, sometimes using them, sometimes rejecting them, a process of self-assertion and self-definition was at work in which we can recognize the embryonic stirrings of our contemporary sexual identities. Drinka's book gives an overview of the process of definition at work. The other books under review provide vital insights into the process of self-definition. "I have never spoken out," Symonds observed to a friend, "and it is a great temptation to speak out...." The writings of Symonds and of Carpenter illustrate the difficulties, dangers and transforming energies unleashed by such "speaking out."

The Birth of Neurosis contains an illustration of John Singer Sargent's collective portrait, *The Four Doctors*, now in John Hopkins University. The four great men are wearing long, flowing robes suggesting subliminally a combination of academic and priestly roles. The medical profession in the 19th century was well on its way, many of its critics alleged, to becoming a new priestly caste, asserting its "truth" over old-fashioned religious "truths." Drinka's description of the evolution of the 19th-century concepts of neurosis is strong on the sense of discovery with which these doctors, psychologists, forensic scientists and

sexologists set out to map the new universe of the mind, and in a strange combination of analysis and higher gossip he often brings to life the combination of motives through which Victorian scientific breakthroughs were made.

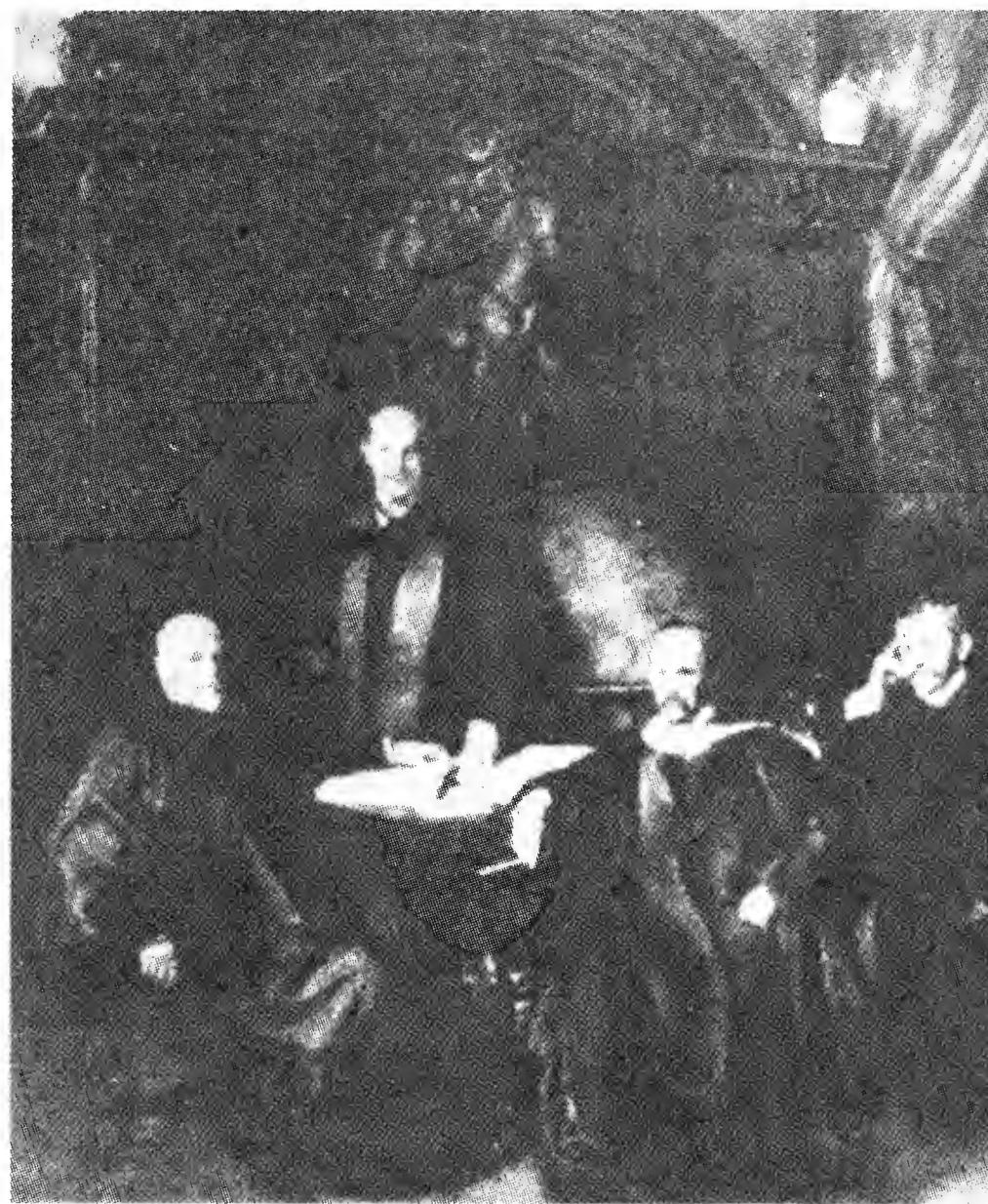
The problem with the book is that its author is half in love with the people he is describing, however outrageous their writings and dubious their achievements. Drinka shares the fervent conviction of the heroes of his book that the object of science is quite simply the pursuit of truth. So he says of Lombroso, the Italian criminologist, and Krafft-Ebing, the Viennese psychologist and founding father of modern sexology, who investigated the mental qualities of murderers, prostitutes, flagellants and homosexuals that

their search for truth pushed them relentlessly toward an understanding of these sufferers as human beings.

It may well be better to be seen as sick than as immoral. But what Drinka ignores is that such redefinitions were often as much at the service of social regulation and control of miscreant minorities as were the old religious anathemas. More than this, these would-be scientists of the mind played a major part in one of the most lasting achievements of the 19th century: the social classification of the normal and the abnormal, the healthy and the sick, in which a hierarchy of activities, beliefs and fantasies claimed to tell us which behaviours were appropriate, which inappropriate, which were natural and which were unnatural. And at the heart of this hierarchy of truth was sex.

Drinka does not make a great deal of the fact, but all the major theorists of neurosis he deals with were also theorists or proto-theorists of sex — from Charcot to Krafft-Ebing, from Fere to Moreau to Freud. He notes the existence of four myths presiding over "the birth of neurosis": the Angelic Invalid, whose refined nerves were shattered by the whirl of modern civilization; the Noble Savage, whose natural health and goodness were destroyed by the evils of the great city; the Degenerate, whose life was stunted by the inheritance of a "taint"; and the Genius, destined by his faulty heredity either for suicide or idiocy. All these myths, in one way or another, had to do with excess — excess of nerves, of the fruits of civilization, of indulgences or of intelligence. And at the heart of these excesses were the excesses of sex — giving rise to the peculiarities in the first place through hereditary transmission, and encouraging them through the twin evils of enforced restraint or denial (the hysterical woman) or excessive indulgence (the frantic onanist, the syphilitic father, the homosexual). These pioneers sought the truth of nature in the truth of sex.

This is a fascinating story which, unfortunately, is lost in Drinka's telling. Though peopled with interesting personalities (whose characters were every bit as "strangely constituted" as Symonds's), the book's accounts of their lives and achievements are conventional and uncritical, with far too many descriptions of lives which are already well-known. Much more interesting — and relevant — would have been the life story of John Addington Symonds, who not only saw



John Singer Sargent's The Four Doctors:

"The medical profession in the 19th century was well on its way, many of its critics alleged, to becoming a priestly caste, asserting its 'truth' over old-fashioned religious 'truths.' Here the sacred qualities of medicine are positively asserted. At the centre of the picture is a globe, hinting at the international scope of the new medicine working for the whole of humanity, no longer the petty pursuit of selfish local interests. Behind the doctors looms El Greco's Saint Martin on Horseback (right), a Roman Christian soldier tearing his robe and giving half to a beggar, illustrating the self-sacrificing qualities of the medical profession. Hail the greater glory of medicine!"





Edward Carpenter:

"In his life he sought to live out as openly as he could in an oppressive climate his ideals of male friendship"

himself as a good example of an "abnormal" sexual being, but who collaborated with the greatest of English sexologists, Havelock Ellis, in the first major British study of that most common of "abnormalities," homosexuality.

Historians of the period have long known of the existence in the London Library of Symonds's hitherto unpublished memoir. Phyllis Grosskurth used it for her well-known biography of Symonds in the early 1960s, and I was allowed to read it, though not to quote from it, when I was researching my *Coming Out* in the mid-1970s. So there is little in the autobiography that is not already in the public domain. The most notorious episode in the book — the young homosexual Symonds's betrayal of his former Harrow headmaster, Vaughan, because of his homosexual activities, and his father's vendetta against the man almost beyond the grave — was fully described by Grosskurth in her biography. But the memoir is no less fascinating for many of its details being so familiar. It's now ten years since I first read it, and I have thought and written about Victorian sexuality a great deal since then, but reading this volume now opens yet new vistas into and questions about the sexual climate of the mid- and late-Victorian world, and the painful and contradictory process of identity formation. It is also still a gripping and enjoyable read.

Symonds had a good sense of his being different from an early age and, at least as recounted from the safe self-knowledge of middle age, his early years focused on a search for such self-knowledge and self-identity. An early sexual awakening at the age of eight, with fantasies of strong sailors, was followed by priggish teen years at Harrow when, disgusted by the "animal lusts" of his school-mates, he kept himself piously to himself, finding comfort in the noble passions of the ancient Greeks. His early twenties were dominated by an anguish and nervous debilitation as he struggled with "the wolf" of sexual desire within him. Urged on by his physician father, he sought advice from the most eminent

experts of the day — from William Acton, who cauterized his urethra; from Sir Spencer Wells, who recommended vinegar and water for his weak eyes and cohabitation with a hired mistress or wife for his feeble emotional state. There followed marriage with a woman whom he originally confronted as almost another species of being:

I had only a vague notion about the structure of the female body. I had never performed any sexual act with anyone and I did not know how to go about it.

Shy, passionless, awkward, he "found his way by accident" only after several nights. This opened the way to almost 30 years of companionable marriage, which after the early years was sexless.

It was during these years that Symonds finally came to an accommodation with what he regarded as his true sexual nature. Awakened by chance encounters with guardsmen, the erotic charge provided by graffiti and passion for a schoolboy, he eventually found a kind of inner harmony in the Swiss Alps, where he had been driven by ill health, and in Venice, comforted by cab drivers and handsome gondoliers.

It is scarcely a happy or properly fulfilled life. It is a life limited by class pride and prejudice, by snobbery, social hypocrisy, patriarchal privilege and romantic notions that Swiss and Italian peasants were somehow closer to nature than sickly English poets. But in the pursuit of the truth of his nature, in the attempt to define himself by defining his sex, it is a curiously modern sort of odyssey. I believe it could not have occurred much before the mid-19th century. Today it is a story that can be (and has been) repeated endlessly in contemporary coming-out confessions.

It was, in Symonds's case, a search for meaning that originally was totally internal and private. He was convinced he was the only such person in the world. It was through books that he sought wider meanings — through the Greeks, through translating the poetry and prose of the Italian Renaissance, and above all through the poetry of Walt Whitman. *Leaves of Grass*, especially the Calamus section, became for Symonds "a sort of Bible," offering a vision and an ideal of perfect comradeship crossing barriers of class and age. So Symonds already had a personal ideology and secure sense of self before he encountered the sexologists. The defining work of the new "science of desire" could be used where appropriate, and rejected when it did not accord with personal experience — even if the writer was Karl Heinrich Ulrichs, himself homosexual, and a proponent of the "third sex" theory of homosexuality. Symonds wrote:

...the abnormality in question is not to be explained either by Ulrichs' theory, or by the presumptions of the pathological psychologists. Its solution must be sought far deeper in the mystery of sex, and in the variety of types exhibited by nature.

This is a useful corrective to those who would see modern homosexual identities as simply a product of the crude imposition of sexological definitions. Symonds, like countless others, was able to draw on his own ideas and sources of support to define himself, often against would-be scientific classifications.

Male Love represents Symonds's own tentative steps into the theorization of homosexuality. The first step, *A Problem in Greek Ethics* ("Being an Inquiry into the Phenomenon of Sexual Inversion Addressed Especially to Medical Psychologists and Jurists"), was written in 1873, and first published privately in 1883 in an edition of ten copies. It underlines Symonds's own debt to his reading of the Greek classics by attempting a characteristic 19th-century manoeuvre: justifying current practices by demonstrating the merits of

ancient ones. This essay is reprinted in full in this volume. His later essay, *A Problem in Modern Ethics*, is excerpted. It was first published (in an edition of 100 copies) in 1891, after he had finished the bulk of his autobiography, and is more explicit about his attitude to the sexologists. This *Male Love* volume also contains an extract from Symonds's *Studies of the Greek Poets* on "The Genius of Greek Art," and three letters to Edward Carpenter. One of these contains a quotation from Whitman's famous disavowal of any homosexual intent in the *Calamus* poems, rejecting "such gratuitous and quite at the time undreamed and unreckoned possibility of morbid references — which are disavowed by me and seem damnable." Neither Symonds nor Carpenter believed such denials, especially as Carpenter had met Whitman in America. But it tells us something of the time they all lived in.

If Symonds represents the first gentle move towards a positive affirmation of homosexuality (to be read only by consenting adults in private), Edward Carpenter's writings on sex offer a more wide-ranging and public attempt to widen the agenda of sexual discussion. They deal with marriage, the rights of women, changes in the family, the needs of men and the end of commercialism and "civilization" as we know it, as well as with the more specific questions of homosexuality. Carpenter was a near-contemporary of Symonds and, like him, his life was an odyssey towards a self-affirmation. Like Symonds, he believed homosexuality to be a natural variation, though he was closer to Ulrichs in thinking that homosexuals were an "intermediate sex." Like Symonds also, he sought emotional and physical satisfaction in a life closer to nature and with work

ing-class men — though Carpenter found his life's partner in the semi-rural surroundings of smoky Sheffield rather than in the bracing air of Switzerland.

But unlike Symonds, Carpenter was able to weave his rejection of conventional norms into a full-scale rejection of Victorian "civilization." He was to become a pioneering propagandist for socialism in the 1880s, and a fervent advocate of feminism and sexual freedom in the 1890s. Symonds burrowed away in secret: the published versions of his poems always transliterated the "he's" into "she's"; his essays circulated in private; his autobiography remained locked in the London Library for 80 years after his death. Carpenter published his autobiography during his lifetime. His paeans to comradeship in the Whitmanesque poem *Towards Democracy* and his essays on sex and homosexuality were widely published, in a variety of languages (from French to Japanese). In his life he sought to live out as openly as he could in an oppressive climate his ideals of male friendship. The memory of him faded after his death, but his life anticipates many a modern one. GMP Publishers are to be congratulated for bringing out this volume, the first of three of his *Selected Writings*.

George Drinka's *The Birth of Neurosis* is disappointing because it captures so little of this intense interrogation of Victorian values that went alongside the march of science. This was the period when sex was talked about as never before, and yet some forms of speech were more intensely policed than others. In the writings of Symonds and Carpenter we have elements of a counter-discourse, weaving a web of meanings and aspirations in which we are still enveloped. To understand ourselves we still need to understand them, less our forebears than our contemporaries.

John Addington Symonds:

"In the pursuit of the truth of his nature, in the attempt to define himself by defining his sex, Symonds's is a curiously modern sort of odyssey."

Jeffrey Weeks is the author of *Sex, Politics and Society: The Regulation of Sexuality Since 1800*. His latest book, *Sexuality and Its Discontents*, is soon to be released in North America.



Putting a queer shoulder to the wheel

Despite his open homosexuality and radical politics, Allen Ginsberg still wants to be loved by America. And he is.

On the Poetry of Allen Ginsberg, edited by Lewis Hyde. University of Michigan Press, 1985. In Canada, \$31.95; \$18.95 paperback.

Robert K Martin ●

Allen Ginsberg basically has two things to say: 1) America killed his mother; 2) America destroyed the minds of his friends and fellow artists. He said them in the two poems on which his reputation will rest, *Howl* (1956) and *Kaddish* (1961). Since that time he has repeated himself often, with less and less power, and he also occasionally shown the remnants of the poetic strength that could have been employed, had he only found a controlling form or a guiding myth. The failure of Allen Ginsberg, accompanied as it is by his public success, is the story of a self-indulgence that is artistically destructive.

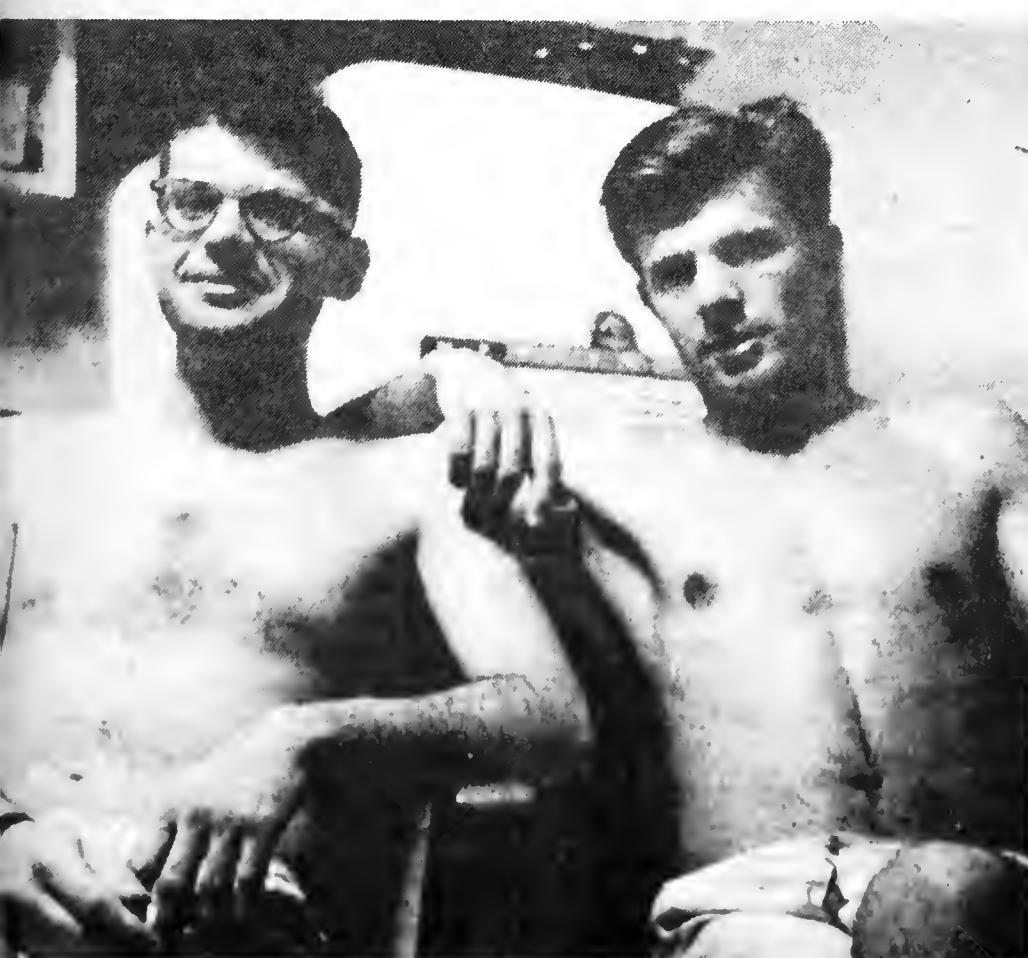
It's a bit odd, actually, that Ginsberg's admirers should be quite so pleased at his ultimate success, as witnessed by volumes such as this one, and the bulky *Collected Poems* published by Harper & Row. After all, didn't Ginsberg call it the "heterosexual dollar"? Didn't he blame it all on the "robot skullface of Moloch"? The real secret of Ginsberg, and his relationship to America, is suggested by a brief comment by Mark Schechner from *Partisan Review*, reprinted in this volume. Ginsberg was, he writes, "too enamored of the idea of America... to renege on his original promise: 'America I'm putting my queer shoulder to the wheel.' " Ginsberg cries out against America because at heart he is deeply American, because he wants to be loved by America as he loves it. It is the ultimate immigrant's masochistic dream.

Nothing of course can take away the power of those original works, and one must be glad that the anointing of Ginsberg will mean that his poems are ever more available in schools and universities. What I want to stress is that Ginsberg's success has not come about *despite* his open sexuality and radical politics, but *because* of them. His oft-proclaimed homosexuality is filled with self-hatred, and his politics is apocalyptic rather than real (it's rather pretentiously called a meta-politics in this volume.)

Ginsberg's sexuality is located squarely in the American macho tradition: he is the *faggot* who always falls in love with the *man*. His men have included Jack Kerouac and Neal Cassady, wandering cowboys and tenders of the male myth. This sexuality is disturbing in its total ignorance of gay politics, as Charley Shively points out in a very interesting review reprinted here, and is consistent with Ginsberg's misogyny or at least lack of interest in women as artists or thinkers. Ginsberg may have helped others to overcome their macho assumptions (there's a pathetic account of such a conversion by Shepherd Bliss), but his own life and art have done little to combat them.

The politics of the early poems, of Vietnam war days, if strident and repetitive, are based on a real sense of anger. But since Ginsberg's acceptance of Buddhism, all of that energy has disappeared (perhaps deliberately) in search for perfect acceptance. The roots of that were already present in Ginsberg: along with the heritage of the angry Blake there is the heritage of the more placid Emerson. The insistence upon the mythic vision has made Ginsberg above all a witness of himself, and the result is a deadening boredom.

On a hot summer day in 1956: Allan Ginsberg (l) and lover Peter Orlovsky



Although this volume is arranged primarily as a paean to Ginsberg (as "an enduring and valuable voice"), a number of the essays are interesting, and not all are favourable. Still, there are strange omissions, notably Catharine Stimpson's essay in *Salmagundi*, but also critics Harold Bloom, Richard Howard, Jane Kramer and Diane Middlebrook. These are missed when so much of little value is included. Alan Brownjohn calls attention to Ginsberg's "fine camera eye" even while regretting that it is employed so rarely; Paul Portogés studies the role of Cézanne in Ginsberg's early development; and Laszlo Géfin studies Ginsberg's use of juxtaposition, or ideogram, as he calls it.

The introduction singles out three fields of inquiry that have been neglected in work on Gins-

berg: consideration of him as a gay poet; consideration of the influence of Buddhism; and consideration of his poetics. In the first case, I think the problem is largely that although Ginsberg is publicly gay, and wrote the first widely read modern poem about gay men (*Howl*), he is not a gay poet — that is, his poems do not redefine language as a function of sexuality. Ginsberg can apparently still draw crowds, but they have come to see the trained seal. They want a *frisson* of the forbidden, but since the poet wants them above all to love him, and even throw him a fish, their *frissons* are quite safe. ●

Robert K Martin is the author of *The Homosexual Tradition in American Poetry*.

BIOGRAPHY

One saint in on all the acts

With "bitchery, indiscretion and intermittent malice," Virgil Thomson lets us know where he belongs in the US musical pantheon.

Virgil Thomson, by Virgil Thomson. (Fitzhenry & Whiteside in Canada), 1985. \$17.95.

David Watmough ●

This 1985 version of the autobiography of the Missouri-born composer and critic was originally published in 1966, and one can only think that that chronological discrepancy explains one odd constituent of its 424 pages — at least for this reviewer. Nowhere is there the slightest hint of wife or kids, gay lovers, friends or enemies. And whenever a close woman friend is mentioned, the author hastens to inform us that she was never his mistress.

All of which strongly suggests a pre-Stonewall reticence. If that doesn't seem particularly odd in a gent who offers us his life story at the age of 70, it has to be stressed that this is a narrative otherwise characterized by bitchery, indiscretion and intermittent malice.

Here are intimate pen portraits of Gertrude Stein and her spouse, Alice B Toklas — the power behind the throne, he suggests, particularly when it came to those who were to remain guests at their Sapphic Court. Because of his lengthy sojourns in Paris during the '20s and '30s we are plentifully presented with intimate cameos of French artistic life between the wars and to some extent after World War II. So we have Cocteau, Picasso, and Marcel Duchamp and Max Jacob involved, as well as Thomson's composing contemporaries such as Olivier Messiaen, Darius Milhaud, Eric Satie and, of course, the fabled Nadia Boulanger around whom the whole musical expatriate nucleus from the US circled for two generations. So, lots of disquisition on the likes of Aaron Copland, Henry Elwell and Walter Piston.

In a substantial manner these memoirs also constitute a subjective history of American music and musicians for a considerable portion of this century — with the emphasis strictly on the subjective. Virgil Thomson, composer of the setting to *Four Saints in Three Acts* by Gertrude Stein, and one-time reviewer for the *New York Herald Tribune*, is no shrinking violet as to his place in the US pantheon.

To the contrary. A very great number of these pages — too many for my taste — are conscrip-

ted in defence of Thomson's compositions, sometimes by putting down or ignoring the work of others. In Thomson's case this doesn't make for bitterness exactly, but for a rather egregious self-aggrandizement which accumulatively becomes offensive.



Thomson: readable, debatable

However, if the gay reader can stomach the sexual silence and the egotistical puffery there are still several rewards to be culled from this personal sortie down memory lane. For one thing the book is written in an English which did this reviewer's heart good. The sentences are graced by shape, the syntax works and the vocabulary is both rich and apt. Mr Thomson knows how to put words in place — even if his compositional notation is regarded by some of us as a mite pompous and too tied umbilically to musical academe.

The book is also, in the best sense, a period evocation. Anyone with a thirst for our musical yesterdays — indeed, of twentieth-century American theatre and Manhattan life in pre-mugging days — should be happy with this volume, which I found as readable as its opinions and conclusions are distinctly debatable. ●

Writer David Watmough, profiled in the April 1985 TBP, was once music critic for the Vancouver Sun

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POETRY

The confessions of Gavin Dillard

Intimacy can attest to a poet's sincerity, but it places this one under a trying burden

Waiting for the Virgin by Gavin Dillard. Sea Horse Press (New York), 1985. \$5.95 US.

Michael Wade ●

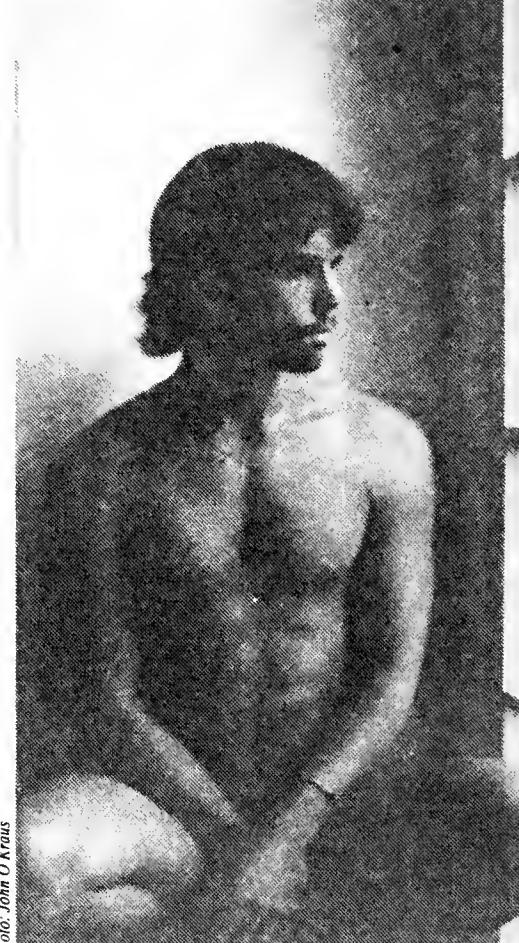
Two years ago, in his *Notes from A Marriage*, Gavin Dillard presented what was probably the first gay sonnet sequence (*pace* Michelangelo). Ostensibly the record of the growth and death of a relationship, its power lay in the energy Dillard derived from concise metaphors and the immediate effects of recurring words and images. His spare form, with lines cropped unexpectedly short, carried no more intrinsic meaning than being self-conscious ornament. His was a deliberately poetic voice; like Sidney's Astrophil, Dillard posed as a poet first and a lover second.

His new collection, *Waiting for the Virgin*, lacks this charming irony. These poems are dated and set in chronological order, less a collection of poems than a diary written in verse. Instead of being the passive observer, Dillard writes these poems as therapy. They are confessions. They are emotionally *real*.

I suppose the resulting intimacy is meant to attest to the poet's sincerity, but it places Dillard under a trying burden. If his own personality determines the poems' logic and tone, it must be compelling enough to continually grasp our imaginations. Given the speed at which these were written, sometimes two a day, we must trust that whatever Dillard tries to say will be poetry. In incapable hands, such sincerity can be embarrassing, but in a poem like "fags" Dillard rewards our trust:

fags that burn the
city night
. smoky fingers butts
in hand
a flame on every
tongue

The wit and thematic density of "fags" is not typical of this collection. It is one of the few diversions from the prevailing crisis which this diary is designed to resolve. In the first entry, "the wom-



Dillard's new book: poems as therapy

sky in "black night" is "just black black / night lightless / void."

With such imagery, Dillard's diary charts a symbolic map which will guide him out of this morose nihilism. Arriving from the blindness of exclusive maleness, he has an affair with a woman who appears

like a lamp without a
shade the
light that you can
see

He has found "the eyes / of truth." His sight regained before the nakedness of this woman, he can proclaim "this is when you are a / man."

It is not convincing. Dillard's almost complete dependence on abstractions — symbolism, the "truth," a "man" — prohibits him from connecting his complaints to anything tangibly sexual or social. During these bleak AIDS-days, a readjustment of gay men's social and sexual priorities is certainly welcome, but Dillard's declaration of the single "truth" of this quasi-heterosexuality declares nothing. It also smacks of unpleasant generalization, as would "normality." An artist who works with words presumably knows how to transcend such verbal sloppiness.

One expects poetry to suggest, not declare. *Waiting for the Virgin* is a polemic delivered in a grandly ornate, loudly sincere form. Given the intelligence of Dillard's earlier work, it is disappointing that he has not maintained his status as one of the most interesting among contemporary gay poets. ●

Michael Wade is a writer who lives in Toronto.

All the hits and a couple of misses

A British benefit (concert) recording lacks the slickness of Cheez Whiz, but packs a strong dose of gay energy

Coming Out — Ready or Not, recorded live at the Albany Empire benefit concert in aid of Lesbian Line and London Gay Switchboard. Available only by mail order from GAYN Records, 89 Paulet Road, London SE 5, England. Price \$12.00 Cdn includes shipping.

Richard Summerbell ●

I was amazed one day not long ago to find one of my housemates energetically searching through my record collection, looking for something gay. It so happens that I have a lot of gay music, but like most of the eccentrics and diehards who listen to such stuff, I hardly expected to see anyone else — gay or otherwise — expressing an interest in it. Especially not a friend who usually listens to Wagner in foul weather and to Gilbert and Sullivan in fair.

"Listening to something gay is something I really feel like I need right now," he explained querulously. And he pulled out my brand new copy of *Coming Out — Ready or Not*, "recorded live at the Albany Empire benefit concert in aid of Lesbian Line and London Gay Switchboard." A benefit album, for heaven's sake! Surely the man was going mad. Or maybe not. "It seems to have all the hits on it," my friend explained.

Coming Out does have hits on it, although there are a couple of misses as well. It features the thirteen best representative songs from the largest lesbian/gay benefit concert ever held in Great Britain, and embraces the work of eight singer/songwriters. One of these is Tom Robinson, who provides the bona fide, radio-type hits on the album. The other people are a little more — let's say — specialized, playing music that's meant primarily for gay or feminist audiences. Talented people, in other words, but not the sort you're likely to hear on the average urban ghetto-blaster.

Mark Bunyan starts the record off with one of those marvellous Noel Cowardesque ditties which were surely invented to serve as show-openers. "Is S/he One?" is a romping little game of spot-the-homo, with gays popping up in the most unexpected places. As the football striker says about the team's new fullback:

I thought I was mistaken
but now I realize
that as he kissed me for the goal
he said I'd lovely thighs!
Is he one? I'd never have guessed.
Well, you never can tell today....

The song is memorable. A wistful ballad by guitarist Toby Kettle follows it, and then feminist performer Joanne Richler provides it a matching set-piece with the vivacious "Patriarchal Sparkle," a song about how not to do all the clumsy things that make loving relationships turn traditional. Richler plays a mean electronic keyboard and sounds very au courant. She is succeeded by the amazing Chris Ransome, whose single-synth, one-man electrobeat music is obviously a new art form. Ransome's high pitched, folksy voice is a bizarre complement to the Rube Goldberg intricacy of his music, but the songs are highly enjoyable. "Advertisements for Heterosexuality" is

about the queasy smog of pseudo-normality that tends to settle over radio, television and mainstream recorded music. "Nancy Boy," like the real-life nancy boys it portrays, is gentle, pretty and adamant.

Near the middle of the album a slightly uncomfortable thing happens — Tom Robinson shows up and blows everyone else off the stage. It's not just the man's intensity and the white heat of his lyrics that do it, but also the technical expertise that causes his guitar and voice to fill the Albany Empire and make it resound like a huge musical instrument. Plus the fact that his sax player, Mark Ramsden, is a gift from the gods. A raw and utterly compelling version of "War Baby" is what TR contributes to the show. Amazing. He does, however, undo himself a bit at the end of the album, when he leads the entire cast of musicians in his famous "Glad to be Gay." Over the years, the song has diminished from a bone-chilling collection of dramas to a sort of political campfire song. Everyone sings along, but no one cares much about the story line.

Before the album ends, however, we get to hear some interesting numbers. Rose Collis recounts the ironies of tomboyhood in "It's Only a Phase," and Eric Presland does a poignant rendition of his "We Were In There," a song about gay history. Carol Uszkurat delights the crowd with "What's it Like to be a Dyke?" — but unfortunately, on record, her insouciant personality doesn't compete as well with her dissonant guitar strings as it must have in concert. Tolerant listeners will be able to chuckle while they wince. One such incident is probably de rigueur at any benefit concert, though, and we, like the performers, must be charitable.

In short, the album has its ups and downs but turns out to be well worthwhile. If, however, you demand that the music you listen to be as seamless and slickly-produced as Cheez Whiz, stick to *Frankie Goes to Hollywood* and give this a miss.

Or maybe I shouldn't say that. Even in this post-Frankie period of the century, a person can still get a sudden craving for a good strong dose of gay energy. In which case, this album may just do the trick. ●

OK, so it's a picture of two men kissing... what's so new about that? Alan Light sent us this photo of what is probably the first kiss between gay males in a television situation comedy (*Brothers*, expected to be syndicated across America if a few years.) In this episode, Cliff (Paul Regina) acquires a rich boyfriend. Situation comedy?



FICTION

One of the more significant publishing events of the year (if not of this decade) will take place this November when Penguin Books releases William S. Burroughs' *Queer*. Reluctance of publishers in the '40s to touch a book with such candid homosexual content, combined with the author's own reluctance to make public the painful events that *Queer* recounts, left this masterpiece in manuscript form for over three decades. The story traces the steps of William Lee, the name under which Burroughs published *Juncky* (to be re-released with *Exterminator!* by Penguin in late October), as he stumbles through sexual addiction in the Mexico City of the 1940s. This long awaited publication is a must for those with interests in modern American literature. *The Needle On Full* (Caroline Forbes/Inland Book Company) brings a lesbian/feminist sensibility to the genre of science fiction. For those of you with interests in the areas of mild SM, melodrama and sex (of course), "set against the backdrop of the exotic and powerful Roman Empire," Alternative Publishing has released *Slaves of the Empire* (Aaron Travis/\$9.95) ...giving us a gladiatorial approach to the male sexuality.

Andrew Thomas Keith ●

Sixties in Alan Sinfield's (ed) *Society and Literature 1945-1970* (Methuen). This is designed as a university text but is a fine and readable book. The authors go well beyond conventional studies of English literature by insisting that social and political events are not *background*. The topic is literature *in* society, not literature *and* society. There is an excellent chapter by Jonathan Dollimore on "The Challenge of Sexuality." The remarkable thing about this book is that *throughout* it notes and regrets homophobia in the literature of the period. It is wonderfully refreshing to read these comments. For example, an essay by Alister Davies and Peter Saunders discusses the so-called Angry Young Men of the 1950s. There is a sensible discussion of the contempt which they expressed about the homosexuality of many of the modernist writers of the 1920s and '30s. This is overall an excellent book and it sets new standards for academic work of intellectual honesty about homophobia and homosexuality.

Alan O'Connor ●

Harrington Park Press has recently re-issued ten titles of great interest in affordable paperback format. The books deal with various topics from homophobia, psychotherapy, counselling, to philosophy, history and literature (ranging in price from \$6.95 to \$8.95). Two of particular interest are, *The Gay Past: A Collection of Historical Essays* (S. Licata and Robert Petersen), and *Essays on Gay Literature* (ed Stuart Kellogg). St Martin's Press has released *The Male Member: Being a Compendium of Fact, Figures, Foibles and Anecdotes About the Male Sexual Organ in Man and Beast* (Kit Schwartz/\$7.95). *The Globe & Mail's* own film critic Jay Scott has combined a selection of interviews with stars, film makers, *Globe* film reviews, with other pieces on the industry in his book *Midnight Matinees* (Oxford University Press/\$9.95). A historical and cultural lexicon of homosexuality, *Homolexis* (Wayne Dynes/\$9.95) is available through GAYNY, Box 480, Lennox Hill Station, NY, NY 10021. This publication "highlights many significant and little known aspects of the history of homosexual behaviour and the ways in which it has been viewed."

VIDEO

The Metropolitan Community Church in California has gone into the video business. Metro-Comm, an "outreach ministry" of MCC in the Valley, is marketing two video tapes available in VHS and Beta. *Homosexuality: What the Bible Does and Does Not Say*, with the Rev Kenneth T. Martin (90 minutes, \$49.95 US plus \$5 handling). *AIDS: A Present Crisis/A Present Grace* (60 minutes, \$34.95 plus \$5 handling.) The Rev Steve Pieters, a clergyman with MCC who was diagnosed with AIDS in 1984 is the narrator of the second. AIDS information videotapes are also available from Mermaid Productions, 118 King St, San Francisco, CA 94107. A variety of titles are available, priced from \$15 to \$30 plus \$2 for handling charges. All titles from Mermaid are available in VHS and Beta.

Gillian Rodgeron ●

SHARED GROUND

Joy Parks ●

Pratfalls and pathos

Humour is almost as difficult to critique as it is to create, since what makes us laugh is a choice that is as personal and subjective as the clothes we wear or the people we choose to associate with.

Few lesbian writers have shown either the inclination or the ability to indulge in the lighter sides of our lives, professional humourists such as Kate Clinton and Robin Tyler aside. It seems that if one was to draw a composite of an average

fighting, womanizing butch lesbian (we get the impression that the two are inseparable!) and her new lover, Barbie-doll gorgeous Leslie, the only woman who can make Ryan cease to roam. This would be enough on its own, but I suppose in an attempt to reach a wider audience, Ms OakGrove has also included a ghastly, ghostly subplot of vengeful ancient goddesses, SM, reincarnation, leather sex, wealth, opulence and airplanes, and public sex (and more sex) in what is probably the strangest and sappiest lesbian romance ever written. Not exactly for the squeamish (some scenes are pretty brutal, to say the least), *The Raging Peace* still manages to leave readers caring about the characters and hoping for a happy ending, which is probably two books down the road. While I fear that *The Raging Peace* may actually have been written as a semi-serious novel, it is a wonderful farce. Despite its blatant disregard for



Artemis OakGrove: How to be funny without really trying

group of lesbians just from our writing, we would appear to be highly literate, socially aware and a super bunch of softball players, but not exactly the funniest people in the world. The following works serve as examples of recent lesbian humour and demonstrate our dire need for more witty writers to balance our perspective — and our image!

Bernice subtitled "a comedy in letters," by Georgia Jo Ressmeyer, holds a lot of possibility particularly as an epistolary novel which allows direct observation, but unfortunately, the escapades of Bernice Balconey are just too corny and too overdone to succeed. The book begins when Bernice goes to court for unpaid parking tickets and the rest of the book is a series of letters to her judge, her parents, her lawyer Lily Barnstraw (a rather appalling caricature of an older woman), her roommate lover who is off on a hill meditating on non-monogamy and the state arts council who refuses to grant her funding to report on a lesbian orgy in progress. Despite her shots at the "movement," the church, the state and anyone in her path, the book is too far removed from real life and obviously trying so hard to be funny that it fails from overstatement.

Printed on gorgeous pale purple paper, *Bernice* unfortunately will be appealing only to those who still get a kick out of pratfalls and thrown pies.

I'm sure that *The Raging Peace* by Artemis OakGrove was never intended to be read as a comedy, but it certainly can't be taken seriously either. Somewhat of a lesbian gothic soap opera, *The Raging Peace* (the first of a trilogy, no less) tells the story of Ryan — a handsome, drinking,

anyone's politics or sensibilities, it is definitely an example of how to be funny without really trying.

Without a doubt, *Oranges Are Not The Only Fruit*, a first novel by Jeanette Winterson, has to be one of the funniest lesbian novels I've ever read. Subtle, witty, rich in satire and frighteningly close to life and, I suspect, autobiography, this novel tells the wonderful story of young Jeanette, adopted daughter of a radical evangelist bible thumper who does international gospel reports on her CB radio and raises her daughter in the loving bosom of the wackiest community of god-fearing eccentrics to ever grace a page. While Jeanette is led to believe that "unnatural passions" are drugs put into candy by the two manish women who own the local store and her samplers (bearing proverbs and a miniature Daniel's den that doubles as a cage for mice) fail to win prizes in school competitions, her young life is relatively untroubled and she manages to grow up to be both an evangelical minister and a dyke, using her status to tempt young ladies into her arms. Getting there is all the fun in this case, and *Oranges Are Not The Only Fruit* contains just the right blend of humour, pathos and reality to keep the reader bent double with laughter. This is an example of the best of lesbian humour, and my only complaint is to wish there were more.

Bernice: A Comedy in Letters by Georgia Jo Ressmeyer, Metis Press, Box 25187, Chicago, IL 60625. \$6.95 US

The Raging Peace by Artemis OakGrove, Lace Publications, Box 10037, Denver, CO 80210-0037. \$7.95 US.

Oranges Are Not The Only Fruit by Jeanette Winterson, Pandora Press, 14 Leicester Square, London, WC2H 7PH, England. £4.50.

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THE THIRD TEXT

David MacLean •

Credit courses

When I was fourteen and entering the intimidating dark halls of my high school the voice that reverberated along the corridors in front of me was clear in its repetitious echo — gay is not OK, gay is not OK, OK, OK. These were not my own sentiments, of course — if anything in those days I was filled with the desire to search and discover. Being precocious, pretty and adept at flirtatious conversation made it easy for me to find what I was looking for, but that meant journeys to another country, another world.

But why couldn't two boys cuddle and kiss in the cafeteria? And when I saw one of the teachers from school at a bar and he avoided my gaze Monday morning, hurrying by me, terrified, I knew this was all regimented behaviour not unlike that exhibited by the workers in Orwell's 1984 — required reading in grade nine. I hated that teacher for avoiding any possible supportive contact, but the risks involved in his exposure as a gay school teacher were far greater than anything I, in my young neediness, was willing to analyze.

The real choices of such a situation and the true nature of bravery within it are explored in a personal account by gay schoolteacher Eric E Rofes. *Socrates, Plato, and guys like Me (confessions of a gay school teacher)* is the true story of one man who beat the odds by retaining a teaching position and at the same time being completely open about his sexuality. Rofes's story follows him from the first teaching position he acquired after graduating from Harvard. Although he initially takes the post to bide time, he soon becomes passionately committed to the job. But a growing political and gay consciousness quickly sets him at odds with the expectations of the school's board of directors. Any gay teacher can tell you about split-identity focus.

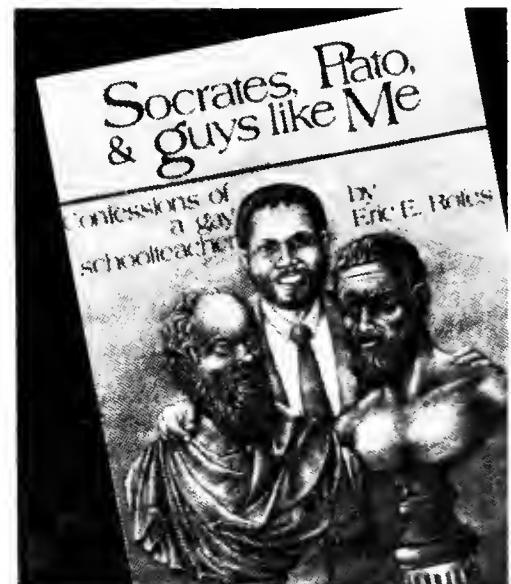
Rofes realizes that it is impossible to keep homosexuality out of the classroom even if he wants to, because his class of sixth graders won't let him. Anita Bryant is the subject of two papers for an assignment, "to choose one person who has done a tremendous amount of harm for the world." The students give him the necessary push he needs to face the explosiveness of the issue and his own increasingly contradictory stand of marching in gay parades on weekends and upholding a straight suburban ethic from Monday to Friday. The soul-searching and the resulting disclosure of his homosexuality leads to the expected Harper Valley PTA confrontation, and despite being a teacher whose effectiveness and commitment had been more than proven he is given an ultimatum — only if he is able to "conceal" his sexuality will it be possible to continue on at the school. Trial by fire ensues as Rofes is "allowed" to explain homosexuality to a nauseating, liberal board of directors whose main concern is "the effect on the children." But what is the effect of a teacher who is indifferent, who just does the job without any of the extra compassion and insight that Rofes obviously possesses? Rofes is the teacher who at a later posting produced with his students *The Kid's Book of Divorce*, an accomplishment given national attention in the US.

The issue at stake was never Rofes's ability, but rather the contamination or brainwashing of innocents — the future inhabitants of the houses, shopping malls, and banks of the arch-conservative component of the community where he

taught. Revenge is so satisfying, and Rofes's tale stands out because he ultimately wins in a deliciously ironic way.

As reference material, *Socrates, Plato, and guys like Me* is one of the most immediate and honest explorations of the issue of gays and the educational system. But despite the author's good intentions, the book reads rather like primary school fiction. the result is less than thoroughly engaging. It is of the "coming out" genre of gay writing: sweet, at times irritating in its naivete, but difficult to ignore because of the serious political reality it confronts.

Extra Credits by Jeff Black is 'the funniest gay novel of the year' according to its jacket blurb. This acclamation is the kind of hype that tells you nothing. It even becomes ironic after you discover the book's humour is strained and the novel in its entirety is unexceptional. There is (unfortunately) a surplus of books like *Extra Credit*.



The main character is one Harper King, an average kind of guy who teaches school, has the predictable female friend sidekick, names his tropical fish after previous lovers, is basically bored, and longs for much more out of life than what is presently on the plate. But gosh, isn't life one big adventure? A long-lost lover parachutes back into his life, an over-sexed student shows up at his door wanting more than help with his spelling grades, and a new, inexperienced fellow-teacher turns out to be gay, so off they go to the local watering-hole to cruise.

"Love is like a big pitch-in dinner, and I'm one of those salads near the beginning that all look alike and are passed over for the meat and potatoes down the line." Harper does have a bit of an image problem at times. But if he is less than meat and potatoes, the people he hangs out with are not much more substantial. Some even have spines made of green jello — as he discovers when he shows up unexpectedly to visit his boyfriend. This new love interest from out of the past is caught "breaking in" the bed with someone else. Poor Harper. But there are some things worth living for, such as an evening of bowling with the entire staff of his school — and guess who gets to keep score? None other than our very own Harper. By the book's end, when everyone's rented bowling shoes are returned, more than a few heads have rolled. But life's lessons have been learned (again) and fun was had by all — gee.

I can't stand this kind of novel because its lusty vivaciousness rings false. You just know if the author spent some time reworking it — avoiding his fear of being too serious — the result could be something really worth studying, and not just an extra credit, another book on the shelf.

Socrates, Plato, and guys like Me, by Eric E. Rofes, \$6.95 US.

Extra Credit, by Jeff Black, \$5.95 US.

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IGA Pink Book '85: A Global View of Lesbian and Gay Oppression and Liberation. A world-wide survey of the situation of the gay community. The first in a series of annual reports by the International Gay Association. Available from the IGA Support Group, Drawer F549, \$5. Cheques and money orders only, please.

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● T O R O N T O ●

MALE C.A. STUDENT, responsible tenant, seeks (shared?) accomodation, Jan-Apr 1986. Prefer own room and non-smoker roommate in downtown Toronto. References on request. Drawer F439.

MEADOWVALE, MISSISSAUGA, GAY FEMALE has two empty bedrooms plus upstairs livingroom to rent to gay female(s). Near shopping and GO train. Prefer over 25, working, no children and moderate drinker. Drawer F455.

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WE MET AT OTTAWA car lot Aug 8th and talked about window tinting. Would like to know you more! Drawer F497.

WAYNE FROM CALGARY, you visited home in Nova Scotia. Our evening was royal! I'm banking on hearing from you. Freddie. Drawer F485.

LESBIAN LOVER WANTS TO be surrogate mother to my baby. Have sperm donor, would appreciate information which may help lead us to doctor who can perform the necessary procedure. Drawer F484.

COMPUTER EXPERT. Got card, not address. Call collect. J, CP 945.

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● T O R O N T O ●

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GWM YOUNG, ATTRACTIVE, and loving seeks mature, sincere and caring male for lasting relationship. Please write soon, will answer all. Drawer F356.

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WANTS BIG BROTHER

VERY GOODLOOKING STUDENT, muscular, large pecs, 25, 5'11" 192 lbs, 52", 16", 23" thighs, 17" calves, 30". Would make a damn good little brother/lover for the "Right" guy. Want monogamous bond with masculine buddy who's "clearly" very goodlooking, educated, successful, in late 30s, likes homelife, and has everything but the "right" guy! Will re-locate. Wr/Pix Drawer F545.

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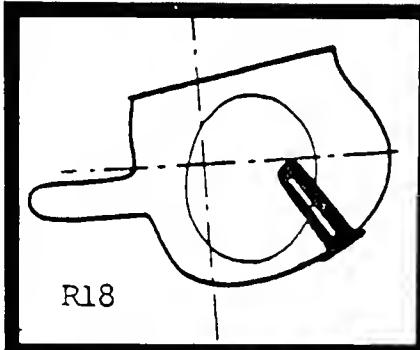
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GWM, LATE 30s wants to meet you. Have own apartment and do not enjoy the bar scene too much. If you're over 25 and stable, please contact me. Drawer F464.

● S A S K A T C H E W A N ●

ATTRACTIVE, MASCULINE, YOUNG male, new to Regina, wide interests, sexually flexible, seeks gays in southern Sask. for friendship and/or sex. Prefer young slim guys for sex but interested in meeting others. Photo appreciated. Drawer F506.

● O N T A R I O ●

GWM, 27, 130 LBS, 5', brown hair/eyes! Interests include reading, watching TV, videos, music, computers, bike riding, dancing, the outdoors and meeting new people. Wishes to meet other GWMs between 18-30 for good times. Write Kevin, PO Box 94, Fort Erie, Ont. L2A 5M6.

CANADIAN INDIAN

32, 5'7" 145 lbs. Would like to spend time with sexually active male to age 45. Tall, hairy, musky men turn me on. Phone and photo if possible. Work in Northern Ontario but travel to Toronto frequently. Drawer F372.

● S O U T H E R N O N T A R I O ●

GWM 30s clean, slim, hairy, quiet, seeks nice-looking, well-built, clean GWM, 25-50 for friendship, possible relationship. Kitchener-Toronto area. Drawer F553.

BI'S SUPPORT GROUP

MEN WHO WANT to make it good, clean, clear with the wimmin in their life. Find friendly male support. Therapeutic, too. K-W Southwestern region. Call Gary (519)744-9973 at supper, after 11pm.

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REGULAR GUY SOUGHT by 40s GWM. Let us experience a fuller joy of life! Visit or share my country-town house-home. Maybe live here with me. Let's start our friendship. Detail your letter please. (address) Write Drawer F558.

PORT HOPE AREA professional man, 38, 5'6" 140 lbs, blue eyes, brown hair, attractive, athletic, into body-building, reading, gardening, movies, theatre, quiet times, seeks younger athlete/bodybuilder for friendship. Drawer F479.

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LEATHER TOP WANTED by leather bottom, 5'11" 130 lbs, 25 yrs old, into whipping, TT SM BD toys and uniforms/leather. Expand my limits, Sir! Phone/photo. Drawer F505.

YOUNG MALE 22, blond, into weights, sports, movies. Straight looking and sounding, looking for male 18-25, long hair. Prisoners and penpals welcome. I will answer all! Photo and phone please. Drawer F513.

VERY ATTRACTIVE, STABLE, financially secure, honest bottom. 28, 5'6" 135 lbs, solid, trim, athletic body, seeks intelligent, attractive, non-promiscuous, very well-endowed, together Daddy, 25-35, for multi-faceted, long-term monogamous relationship. If you believe freedom within limits is the best kind and you want a good looking, fun-loving submissive, affectionate son with great sexual endurance. I'm your boy. Mild SM, WS. No FF, Scat. Serious letter and photo a must. Let's grow together. Drawer F511.

● L O N D O N ●

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THIRTY YEARS OLD who enjoys a cultural, fast pace and a slow, intimate person. If you are a yuppie who is very careful and discreet please reply, if not, I am not the person you are looking for. Drawer F496.

PROFESSIONAL GWM, articulate, financially secure, seeks serious relationship. 18-32 years, slim, white/asian. I am 37 years, presentable, caring, active, cultured, emotionally stable. Phone (519)473-9013 or write Occupant, 68-70 Fiddler's Green Rd, London, ON N6H 4R4.

PHOTO: DAVID BLAIR, 1984



ORIENTAL STUDENT

OR PROFESSIONAL ATTRACTIVE 21 plus sought by white professional man for meetings, dining, theatre and enjoyable times on regular Toronto trips. I'm 48, 6' 240 lbs, considerate, respect others and have gentle nature. Write me about yourself with phone, best time to call and photo appreciated, every response acknowledged. Write soon. Drawer F501.

SAFE J/O SEX!

DISCRETE, HUNG ENTHUSIAST. Trim, late 30's, looking for a hot, open minded J/O buddy to explore techni-

ATTRACTIVE, HEALTHY, INTELLIGENT, monogamous GWM, 32, with varied interests, seeks compatible, sincere, stable, masculine GWM, 25-35 for long-term relationship. Drawer F515.

J/O ADDICTS

GOODLOOKING W/M, 34, 5'7" 130 lbs, moustache, seeks masculine dudes who like to J/O and get turned on by the thought of doing it with another guy. Let's see it spurt. Box 396, Adelaide Stn, Toronto, MSC 2J5.

U OF T GRAD, class of 72, 5'7" 140 lbs, willing to help undergrad needing relief from pre-exam/report tensions Drawer F530.

STUDENT HOUSING AVAILABLE

GWM, PROFESSIONAL, 30s, has shared accomodation becoming available in winter for compatible student. Low rent. Near subway. Should be completely straight acting, discreet, friendly and reasonably non-promiscuous. Reply with short description of self, interests and courses. Replies with photo given priority. Photo returned on request. Drawer F540.

WANTED 18 - 28

TO BE CUDDLED, sucked, licked and fucked by GWM 37, very discreet. Orientals very desirable. Drawer F532.

ATTRACTIVE, NON-PROMISCUOUS, health-conscious professional (two university degrees) Chinese, 25, 5'9" 145 lbs, moustache, warm, affectionate, sensitive, romantic, mature, stable, independent, not into bars. Seeking compatible GWM, 21-25, with similar qualities for sincere friendship, possible long-term monogamous relationship. Must be non-smoker, financially secure, reliable, honest, loyal, masculine. Detailed letter/phone. Photo appreciated (returnable.) Discretion assured/expected. Drawer F351.

GOOD LOOKING 24 year old body builder wants ass kissed. Drawer F443.

J/O ENTHUSIASTS

I'M A BLOND, very attractive 28 year, well built and hung discreet professional. Stroke yours for me and I'll stroke mine for you. Bi and inexperienced welcome but must be handsome, masculine and under 24. Photo/phone. All replies answered. Drawer F516.

GWM 6'4" 185 LBS, 23 seeks well-hung, hot and horny boys 18 to 25 for purely fun get togethers. Blow jobs and 69 a specialty. Drawer F514.

GWM, 26, 165 LBS, HANDSOME, muscular and clean, seeks slim good-looking, friendly, passive friend. Must be clean, level-headed and well-endowed, 8" or more, and enjoy Greek, BT, JO, cross-dressing, gay mags, videos and Polaroid fun. Only those with photos and phone will get response. Discretion assured and expected. Drawer F512.

GWM, PROFESSIONAL, ATTRACTIVE, late 40's, 140 lbs, 5'8", blue eyes, moustache, likes travel, study, white wine, fireplaces, classical music, quiet evenings with friends, seeks intelligent, mature, non-promiscuous friend/-lover 25-45 who appreciates quality not just quantity. Prefer slim Latins or Asians. Drawer F503.

SHY, SENSITIVE, SECURE, masculine male, 41, career-oriented but relationship driven, enjoys sports, theatre, evenings at home, seeks a similarly attractive male 25-50, with whom to attain and enjoy the best. Box 100-483, 2 Bloor St West, Toronto, M4W 3E2.

HAVE HIGH HOPES & EXPECTATIONS

WISH TO MEET A partner for hot, safe, versatile sex sessions, and good times. Ideally, you should be fit, over 160 lbs, well hung, to 45. I am fairly good looking, medium size, clean, mature, well educated and tolerant. Have much to offer. Take a chance on me. Contact Box 283, 275 King St East, Toronto, M5A 1K2.

PASSIVE MALE, 40s, generous, would like occasional meetings with well-hung, dominant man under 35. Like black men and latinos. Drawer F533.

INTERESTED IN A MONOGAMOUS relationship. I am stable, caring, sincere and warm. My interests vary and include travel, friends, career and fun. I am slight, have dark hair and beard and am in my early thirties. Please include phone number. Replies treated with discretion. Drawer F534.

ATTRACTIVE BODYBUILDER in 30s who also enjoys intellectual stimulation and who is also honest and sensitive seeks similar bodybuilders with those qualities. Will answer only those with phone and photo. Drawer F535.

ORIENTAL + ORIENTAL

CHINESE MALE, 20s, wants to socialize with other oriental males. Relationship possible. Dislike bars and gay asian stereotypes. Please send something. Drawer F536

GWM, 33, 5'8" 155, blue eyes, balding, short-haired denim type, moustache, masculine, furry and fun, versatile, creative, independent, looking for a hassle-free good time with someone who is equally at ease with himself. Drawer F537

MALE 37 VERY ATTRACTIVE, straight acting, seeks same for regular monogamous get together. Prefer over seven in cut. Not looking for relationship. Please send photo. Drawer F538

● H A M I L T O N ●

HAMILTON AREA

LOOKING FOR GROWN MALE ANY COLOUR who wants to serviced on a regular basis by straight type male, my place; non-promiscuous, utmost discretion assured, one person service is healthier; am very good at it. Photo nice not necessary, answer all, return photo — might be what you have been looking for. Drawer F457.

GWM, 30, 5'5" 130 lbs, fit, lean, average looking, clean, straight appearing and acting, sincere, warm, monogamous, stable, employed and educated, not into promiscuity, drugs, booze, smoking or bars. Looking for masculine male approx 25-39 for permanent monogamous relationship with above quality who likes animals, outdoors, movies, theatre, is intelligent, caring, health conscious and believes love before sex is possible. Only sincere and sensible answers please. Photo and phone a plus. Discretion assured. Box 6531, Stn F, Hamilton, Ont. L9C 7C7.

TALL, ATTRACTIVE, YOUNG, GBM seeks sincere male for friendship and possible relationship. Photo appreciated, but not necessary. All replies answered. Drawer F522.

● T O R O N T O ●

NEED PHOTOS OF YOURSELF

PORTRAITS, NUDES, negatives returned. Phone Studio 16, 532-4380, inquiries welcome. Inexpensive. 9 am to 7 pm.

DOMINANT GWM 50, 5'10" 180 lbs, hairy body, clean shaven, straight-appearing, can be strict but affectionate, seeks submissive guy into most things mentioned in these ads. I am not into heavy drinking or drugs. Drawer F370.

ROBIN/BOY WONDER WANTED

BATMOBILE NEEDS BODYWORK. Bank foreclosed Wayne Manor. Alfred/Dick eloped. Joker left orphan on doorstep. Can't handle this and Gotham's crime alone. Caped avenger (40ish) needs permanent partner/buddy/babysitter. Must be young, clean, pure of heart, believe in truth, justice and apple pie, able to swing on ropes, look terrific in tights and stuff like that. Applications: Bruce Wayne, Drawer F518.

CHUBBY WANTED

GWM, 35, 5'11" 140 lbs, moustache, seeks friendship with big (225-300 lbs), hairy, bearded GWM over 40. Interest in art, travel, music. Phone/photo. Drawer F467.

GWM 26 WITH dutch background, straight looking seeks similar male 18-26 for possible friendship or relationship. I'm not into the bar scene. I'm attractive and affectionate and a dependable person. I would like to hear from you. Reply with photo, phone or address to Drawer F494.

SEEKING CHUBBY CHASERS. Quiet, affectionate, huggable, intelligent, honest, 40's. 6' 210 lbs. Teddy bear needs outgoing, open-minded, interesting partner for friendship first, affection secondly, and safe sex ultimately. Box 1056, Stn Q, Toronto, M4T 2P2.

LONELY GWM STUDENT, 23 seeks same for long-lasting relationship. Si, Usted habla español, está-bien, En français c'est encore mieux. Drawer F498.

DISCREET GENTLEMAN, deep-throat experience will service gentlemen, exceptionally well-hung only. No strings, privacy provided. Age, race, marital status unimportant. Reply with size, preferences, means of contact. Drawer F500.

A NOTE FROM THE CLASSIFIED DEPT: Drawer 393 (Randy), Drawer 421 & 480! Please send your forwarding addresses to The Body Politic. We have responses for you, but no where to send them.

PLAYING THE WAITING GAME

HAVE BEEN TESTED FOR the HTLV-III virus and test shows positive. Am experiencing a lot of distress and would like to meet other guys in the same circumstances for mutual support. Some of my interests include films, theatre and dining out. Let's get together and try to make the best of a bad situation. Drawer F539.

SLAVE, 39, OBEDIENT and submissive seeks Master. Into S/M, B/D and WS etc. Box 5541, Station A, Toronto M5W 1N7.

GWM, 39, 180 lbs 6', smoker, seeks lean horny guy over 25 for possible relationship. I am western European, multilingual and a well-travelled man, quiet lifestyle, own home, into classical concert music and a wide range of other interests. Active, well-hung and always horny. Photo and phone a must. Drawer F531.

WANTED: A NON-SMOKER, 25-50, who is interested in the Arts, and a caring, monogamous relationship. Me: GWM, slim, fit, 30s. Photo, phone please. Drawer F541.

FRIENDSHIP AND LOVE wanted and needed by a man in his 40s who is a nonsmoker-intelligent-loves affection-not afraid of commitment. Enjoys life. Drawer F363.

HOT BUNS

GWM 30, 145 LBS WANTS hung men who enjoy hot buns for lunch at my place. Photo and phone, appreciated. Drawer F426.

GWM 27, ATTRACTIVE, MASCULINE. WOULD like to meet guys who like wearing black clothes and a little black leather for fun and friendship. Drawer F462.

GWM STRAIGHT ACTING, MASCULINE, 28, 5'8" 150 lbs. Attractive, discreet, funloving would like to meet straight acting, attractive male 18-30 for fun and possible relationship. Drawer F416.

SUBMISSIVE GWM, HANDSOME, MASCULINE, intelligent seeks handsome, masculine, intelligent leather/denim master. Strip, collar and shave me. Dominate and humiliate me. Am not a transvestite but find feminine lingerie and/or French-Maid uniform to be a humiliating turn-on. Please send photo and phone number. Drawer F453.

NEED A LIFETIME FRIEND

GWM, 36, 5'6" 160 lbs, seeking a young male for a permanent relationship based on honesty. Good sense of humour and is mature. Prefer male 21-36, cut, slim and has a car and an apartment. Male must feel comfortable in jeans and T-shirts. Photo and phone required. Drawer F483.

NATIVE NORTH AMERICAN Indian, 18-24, sought by 30 year old blond male for long overdue relationship. Must be able to give and receive lots of love and affection. Drawer F487.

EXOTIC DANCER OF DREAMS. Very special TV/TS seeks an AIDS-safe man to love and live with. Very great rewards await us finding each other. Suzi, Box 226, Stn G, Toronto, ON M4M 3G7.

CAN WE TALK?

LIFE STYLES, LAUGHING, caring, sharing rate high. Classical music, movies, workouts, long walks, video are good times for me. 5'6" 132 lbs, blond, 40 years. Maybe this is our chance. Drawer F523.

ASIAN (OR OTHER) MALE under 30 sought for monogamous relationship by a very sincere, clean living nice guy. 41, 5'8" 135 lbs. 597-1215.

MACHO STUD

TRIM, BI-SEXUAL, GOODLOOKING, cocksure, blond construction worker, 5'11" 165 lbs, 37, offers 8" + of macho stud meat to slim, receptive, pussy-lipped she-male to eat and worship only. No reciprocation. Must have own place, straight videos, smoke OK. Your fantasy, my meat. Explicit letter and phone gets deep response. Drawer F528.

FOR POTENTIAL LOVERS ONLY!!

OUTGOING... GOOD-LOOKING... 36... professional... established... experienced bottom... affectionate... romantic... sexual... likes bars but can do without... enjoys an exciting circle of friends and acquaintances... enjoys travel and theatre... hot evenings at home include great food and even better sex... bathtub parties anyone? Wanted: a strong attractive man... top oriented... liking good hot ass with regularity... 30-45... established... ambitious... sensitive... outgoing... who is looking for someone to share with! Will respond to all replies! Drawer F439.

IN GARDENING?

40 YEARS OLD, oriental, has medium sized country garden. Require advice on flower design and planting. Will invite and pay top dollar. Drawer F492.

SOUGHT: COMPANION, experienced or beginner, to work with novice at central Y. Young attractive, bright GWM, not into bar-scene, will answer all; prefer phone. Age, race, sex, economic status, political correctness, fashion sense, etc., etc., unimportant. Drawer F491.

TORONTO IS A COLD CITY (even in summer) when it comes to meeting good people and finding friends. Where have all the good men gone? I am a GWM, 28, 5'10" 160 lbs, blue-eyed, dark blond and a professional in my field. I am into music (everything from dance to classical), movies, theatre, travel, keeping fit, baseball and hockey. I enjoy quiet nights at home (or over dinner) but once in a while I like to go out on the town. I'm also an incurable romantic. I am not into the bar scene, one-night stands or toys! You are between 24 and 32, enjoy life, have some of the same interests, and are sure of who you are. To me, good friends are as important (if not more) than relationships, but if something deeper develops, that's even better. It does take two to tango! (as long as they are both into safe sex!) I am honest, sincere and a warm person. So are you! Are there any good men left out there? I would like to hear from you. A photo is optional, but photo and phone number would be appreciated. Drawer F507.

AUTUMN SHOWERS

HANDSOME, SLIM, 34 years, dark hair, moustache, likes to receive and give golden showers. Wetjocks and jeans also a turn-on. Photo gets reply. Drawer F543.

MALE, 21, interested in getting to know other sincere GWMs, 18-25 for friendship. Photo and address would be nice. Thanks! Drawer F544.

HOPELESS ROMANTIC, GWM, 30, 5'11", loves travel, classical music, animals, well-educated, hung, hates bar scene, seeks friend 21-35 for candle-lit dinners, safe raunchy sex and possible lasting commitment. It took guts to write this ad, so honest replies appreciated. Drawer F529.

LEATHERMAN WANTED

YOUNG ATTRACTIVE ORIENTAL; TURNS ON TO leathers, boots; seeks any guy who likes wearing leather chaps, pants, jacket and boots. I am novice but eager to learn. Age, race unimportant. No SM. Will answer all replies. BOX 2924, Scarborough Stn., Scarborough, M1W 3P4.

THICK TOOL REQUIRED

HOT JUICY LIPS longing to service thick throbbing dick. Just lie back and enjoy. Drawer F524.

J/O BUDDY

LEAN, MUSCULAR, mid 30s, wishes to meet hot, healthy guy. Lend me a hand. Drawer F525.

HANDSOME, MUSCULAR MALE, considered hot, 26, 5'10" 160 lbs with "meaty" ass wants to get ploughed for hours by hugely endowed, good-looking men, especially dark-haired with moustache. Can be versatile. Use rubbers. Photo and phone appreciated. Drawer F526.

GWM COUPLE, MID-20s, seeks similar couple for sincere friendships. Enjoy the art scene, dinners and videos to mention a few. All sincere replies answered. Drawer F520.

INEXPERIENCED MALE

HANDSOME, WELL-BUILT ORIENTAL. New to gay world. I'm very academic (2 BAs). Discreet and health-conscious. If you are healthy in mind and body, monogamous man would like to fall in love with you. Photo and phone appreciated and answered first. Drawer F521.

PROFESSIONAL GWM 28, 5'10", blue eyes, dark blond, looking for friends in TO, 25-32 years. I am not into bars or one-night stands. I am into music, camping, theatre, movies and looking for someone into same. I like quiet evenings, but once in a while.... Am comfortable knowing who I am. If things develop, that's even better. Send photo (optional) and phone. Drawer F507.

WHITE MALE, ATTRACTIVE, early 30s, wants younger gay or bi-sexual friend with small endowment. Drawer F557.

SLIM MAN, 20-30, sought for special relationship based on mutual trust, respect and honesty, by slim, monogamous, intelligent, 43 yr GWM. Drawer F546.

WHITE MALE, 37, PROFESSIONAL, not into bar scene, seeks oriental male 28-38 for sincere friendship and possible relationship. Discretion assured. Send phone number to Drawer F559.

MUSCULAR ATHLETE OR bodybuilder wanted. You will be used for discipline, humiliation, bondage. Your limits respected. No sex required. Novices, marrieds OK. Very discreet. Drawer F415.

WANT MEN IN UNIFORM

29 YEARS OLD 5'10", blond hot and horny seeks hung mature men for raunchy sex. No strings attached. Detailed letters and photo. Drawer F427.

SWIMMER

GOOD LOOKING MALE 34, 5'8" 140 lbs, black hair, moustache, swimmer. I want to give head to discreet hung bi or straight male to 40. Photo/phone. Drawer F428.

MALE, 40, YOUNGISH, masculine, new to city, considered goodlooking, very discreet. Not really into bar scene. Wishes to meet another male for friendship, sex, whatever. Willing to experiment sexually. Into theatre, movies, varied interests. Would like a workout trainer. Must be discreet. Drawer F551.

GWM, 28, 6' 165 lbs, blond/moustache, educated (2 degrees), self-employed (3 businesses), dynamic, fun, humourous and outgoing. I want a permanent relationship no one-night stands. However, I am selective: you must be 25-32, intelligent, ambitious, down-to-earth and patient enough to make a friend. Interests include: camping, finance, antiques, travel. Respectable, sincere persons are invited to call 887-9434.

"FATHER" 40s 5'10" 168 lbs, good appearance, ex-teacher, sincere understanding, but strict when necessary, seeks "son" needing occasional woodshed-type discipline. Ideal would be student or similar who has recognized a need for caring firmness. Drawer F421.

HERPES? I didn't ask for it, neither did you. Maybe we should talk. I'm 31, 6'4" 195, enjoy photography, camping, skiing and hot videos. Drawer F402.

BODYBUILDER, HANDSOME, MASCULINE seeks same. "The bigger the better." I'm well-hung, cut, blue-eyed, 32, man of means. Discretion, photo, a must. Drawer F560.

GWM, 40s, LOOKING for guys for safe sex. Let us use our imagination, J/O, condoms etc, or anything kinky. Send phone number. Drawer F552.

SCAT

EX HEAVYWEIGHT BOXER, 36, 200 lbs, seeks creative, raunchy scenes in Levi/leather/boots or rubber. Roll switching; top or bottom. Drawer F554.

I'M 30, 5'10" 150 LBS, BLOND

BLUE EYES, ATTRACTIVE, sincere, career-minded; enjoy running, working out, theatre, music. You are open, honest, health-conscious (non-smoker) with similar interests, serious enough to accept commitment, yet instilled with the ability to laugh. If you are this individual, send photo, phone, detailed letter to Drawer F555.

DARK HAIR GWM (21-40) sought by shy, masculine, fitness-minded oriental male (30s) for good time or more. All answered. Drawer F556.

ASIAN (OR OTHER) male under 25 sought for monogamous relationship by a very sincere clean living nice guy, 41, 5'8" 135 lbs. 597-1215.

I SEEK A STRONG MAN WITH HEART, intelligence and imagination who is interested in trying to forge a committed relationship. Someone masculine, but not invulnerable, in good shape or getting there, positive and with integrity. I'm 36, 5'8" 140 lbs, blue eyes. Sexually, I am an experienced bottom into leather, denim, boots, BD, SM who needs a topman to explore and expand my limits, but who isn't afraid of affection and romance. Someone health conscious and non-promiscuous. Outside of the sexual arena, I am self-reliant in career, talented, with many outside interests. Take a chance. Photo optional. Drawer F403.

IS IT HARD?

TO FIND A LOVER in Toronto and Simcoe county? Call Gay John for that turgid feeling and almost instant relief. Reply Drawer F386.

BLACK LOVER WANTED

TALL, FAIR, FIT, reasonably attractive male seeks interracial relationship with someone, probably in thirties, who practices mutual respect and has hopes for more than a one-night stand. Call 656-4521 (except 2-25 August) or write Drawer F389.

BROADMINDED AND PLAYFUL GWM

PROFESSIONAL 32 5'2" slim build, attractive, well put together mind and body. Seeking men 28-38 for fun times, friendship, possible relationship. Not interested in bar flies and one-nighters. Masculine men only. Photo and phone if possible. Drawer F542.

LONELY IN OSHAWA

GWM, 41, 6'1" 170 lbs, B.eyes, LB.hair, sincere, stable, lonely likes quiet life and travelling, seeks friendship and possible relationship with similar male 21-35. Letters with photo/phone answered first. Drawer F490.

TALL, ATHLETIC, ATTRACTIVE GWM, 34, healthy,

clean, wants to meet aggressive, dominant man, 35-55. Not into bar/bath scene. Other interests: theatre, travel, sports. Photo and phone please. Drawer F477.

WARM, SINCERE, GIVING guy, attractive and stable, interesting and active, mid-forties, not into the typical gay scenes, looking for younger guy to share with. Willing to offer emotional and financial assistance. Good opportunity for the right guy. No drugs, out of town invited. Reply Drawer F070.

OTTAWA AREA GUY

MASCULINE GWM. I am 27, 6'2". I work out with weights regularly and am in good shape. I am straight looking, affectionate and sincere. I have a variety of interests which include music and bike riding. I would like to meet a similar male to 30 years for friendship and possibly a relationship. Photo appreciated and discretion assured. Drawer F308.

● MONTREAL ●

MONTREAL-TORONTO CORRIDOR

OTTAWA MALE, 37, athletic, attractive, a variety of interests, above-board, seeks male with similar qualities for beginning dating, possibly leading to long-term relationship. I can be serious and sensible or spontaneous with a sense of humour. Am non-alcohol, non-drug user and mild cigarette smoker. I like to be bare-bottom spanked, enemas and can do the same in return. I want to fulfill fantasies in these regards. All apply and uniform-as-part-of-job men interest me. Please, only sincere, above-board need write. Drawer F469.

MONTREAL CANADA. French speaking, honest gay male, in business, like outdoors, quiet life and cities, enjoy travelling, has good sense of humour, social, gentle, discreet, sensible, healthy, love animals, fully alive, enjoys outside dinners, open minded. Welcome decent, attractive men 16-22 years old to visit my home and Swiss Chalet, will give hospitality and good times, to enjoy the finer things of life. Answer and a recent photo, please, a must. André, Box 115, Stn R, Montreal, H2S 3K6. Telephone 1-514-277-7834.

ATTRACTIVE FRENCH MASTER

LOOKING FOR VERY YOUNG SLAVE for initiation. Beginners welcome. I'm tall, dark hair, mid 30s. Can receive Montreal, Quebec or move. Send photo. Drawer F446.

● NEW BRUNSWICK ●

NORTHERN NEW BRUNSWICK GWM, tall, trim, forties, looking for same or younger for good times in nice and comfortable secluded place. Married, cops or military welcome. Discretion assured. Drawer F550.

● NOVA SCOTIA ●

GWM, 5'4" 150 lbs, wish to meet same for meeting and possible relationship, 30-40. 902-539-4501 or Drawer F489. Nova Scotia.

MODELS & ESCORTS

● TORONTO ●

TORONTO ESCORTS AND MODELS

FULFILL YOUR FANTASIES. Lean muscular 26, 5'11" 170, masculine, clean cut man available as escort and/or model. Call Rick: 531-6976.

COMPETITIVE BODYBUILDER. 50" chest, 18" arms, 31" waist, 28" thighs, 18" calves. Well-built and defined. Call Roger 362-8982.

GETTING straight

by Edna Barker



am a lesbian.

The first time I said these words, I was sitting in a small room with a woman I didn't know very well. Her name was Bonnie, and she was a counsellor. We had spent the afternoon together waiting for me to say "I am a lesbian." I wasn't sure what being a lesbian meant, but I thought it had something to do with kissing girls instead of boys, and I knew a lot of girls I wanted to kiss. By six o'clock, Bonnie was getting impatient and I was getting hungry. I fessed up.

A few years ago I developed a small crush on a woman I met. She had a boy friend, so I made the usual assumptions. When I saw her at a gay dance I began to question those assumptions. I met up with her in Katrina's one night. She knew I was a lesbian, she said, because she'd seen my name in *The Body Politic*. "Why was she reading *The Body Politic*?" I innocently asked. "Oh, I'm gay" she said. "I never got along with any of my boy friends and I never knew why. Then somebody said maybe I was gay, and suddenly it all made sense." She was so happy to have an explanation for her feelings that she wanted to explain them to everyone.

A year or so after I talked to Bonnie, I started to hang around at a bar called the Fly-by-night, I learned that being a lesbian was not easy. It meant more than kissing girls. It meant learning that "girls" were really "women" (or "womyn") and learning to be "proud" and

learning to love my "sisters." It also meant telling my mother about my sexuality. "Don't come and tell us you're a lesbian," one woman said to me. "Tell your mother. Until you tell your mother, you have not come out." I wasn't sure what "out" meant if it didn't mean parking my car in front of a gay bar and walking through the door for all the world to see. If I hadn't been such a chicken, I would have asked.

The women who worked at the Fly were careful about who came in, and they checked a lot of IDs at the door. I was flattered when they checked mine (it's nice to feel young) but not for long — I was, I found out, ten years older than the woman who was checking my age on my driver's licence. The woman sitting next to me was nineteen. I felt ancient. I also felt jealous. How could they be so secure, these teenagers; so sure of themselves and so unafraid of the world? When I was nineteen, I was terrified. I didn't have any homosexual role models. The word "gay" still meant "happy;" people suspected of being homosexual were called "gear boxes" or "queers" or "faggots." And the only person I was sure was a homosexual was Oscar Wilde, and he was dead. These kids had a bar to go to, and telephone numbers to call, and "coming out" groups, and role models who were adamantly and militantly — and very exclusively — gay. I sat at the table at the Fly-by-night and remembered all the years I had spent kissing boys and talking to girls about it instead of kissing the girls. I had a lot of catching up to do.

I played pool a few times at the bar with a woman who inadvertently taught me one of the primary rules of being a PC lesbian. This woman had been spending a lot of time with a faggot she knew. One thing led to another, and soon the woman faced a quandry: two lovers, one male, one female. Since she was monogamous at heart, she knew she would have to choose, but she didn't know how.

In the end the choice was made for her. I noticed she wasn't coming around to the bar any more, and I asked about her. "She's having sex with a man." PC Rule Number One: Women who have brothers are not sisters. Maybe she's bisexual, I suggested. "There's no such thing," the woman replied, "just gay people afraid to come out of the closet."

I used to live in a house near a school. After a few months I got to know the woman in the apartment next door. When I first moved there she lived alone; then a woman moved in with her. Then the woman moved out and a man moved in. It was, as the neighbours pointed out, a one-bedroom apartment, and they were all curious. So was I. I asked the woman about it, and she said she thought of herself as bisexual, but most of her friends just thought she was confused. Me, I thought she was lucky: she never had to say no to a relationship because of a person's gender. Nice, I thought, to be so confused, and have all the world to choose from.

I spent the first half of my life worried that people would find out I was gay. I seem to be spending the second half worried that some people won't. For a while I thought the solution might be a new kind of system to signify one's sexuality, something far less arcane than the codes gay people have developed. I thought it would be nice if everyone had a tiny dot in the middle of his or her forehead. The dot could light up. Blue would mean straight; pink would mean gay. Bisexuals would get two, one of each colour, and could decide which to light up when.

I invented the system one day when I realized that straight people were usurping all our symbols. I only happened to notice because of this cute red-headed person. I had never seen anyone so gorgeous. I wondered if she was gay. I had no reason to think so, except that I wanted her to be — and that she had really short hair and wore four different earrings all at once. But, as my friends pointed out, so did a lot of straight people. And me wearing a pink triangle wouldn't help either, they said: a lot of people don't know what it means. I realized they were right when I saw a whole window full of them downtown one day — in a trendy earring shop.

The cute red-head, it turned out, has a lot of courage — enough, anyway, to move in with me. Before we moved, though, I took her home to meet my mother. My mother had been to Toronto several times, and had met a lot of my lesbian friends. But she had managed to ignore or deny my sexuality for years. It was only when I went home with a straight woman that she was forced to confront it. She hasn't spoken to me since. I guess I know what "out" means now.

When we moved in together we became a whole family: two women, four cats and a two-year-old kid. The kid seems to get along with me okay, and my roommate and I have been talking about having another one. It's something I've been thinking about for a long time, and for years I've had a donor or all picked out. I also did a little research into artificial insemination and some methods thereof, and learned that the tools required can be found in my kitchen — a dish and a turkey baster. I also learned that AI is not infallible, and that on occasion people are forced to — well — to have sex with someone of the opposite sex.

But I'm ready. I'm living with a woman who is or is not straight or bisexual. I am contemplating fornication with a turkey baster. I may have sex with a man. Many things in my life may change but one thing remains constant: I am a lesbian. ●



Worldly.

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